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ABSTRACT

Being an African-American parent in White America is an issue that becomes complicated simply by the difference in cultural values and traditions passed down to African-American families that are generally contradictory to contemporary White American culture. This guide addresses a number of issues for African-American parents in the following chapters: (1) "Parenting in White America"; (2) "The History and Legacy of the African-American Family"; (3) "Rites of Passage for Families/Its Effect on Parenting"; (4) "Cultural Awareness/Family Diversification"; (5) "Communication Skills between Parents and Children"; (6) "Discipline and Self-Esteem in African-American Children"; (7) "The Developmental Stages of Children"; and (8) "Health and Spirituality." Each chapter contains exercises for children and parents. A 22-item bibliography is supplemented by a list of 16 children's books for the Black family. (SLD)

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Training African-American Parents for Success

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An Afrocentric Parenting Guide

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TRAINING AFRICAN-AMERICAN PARENTS FOR SUCCESS

"It takes a village to raise a child"

Developed by

Mother to Mother
Marquita Hill, Coordinator

a project of

The East End Neighborhood House
Paul Hill, Jr., Executive Director

and funded by

The Ohio Commission on Minority Health
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NGUZU SABA:

(THE SEVEN PRINCIPLES)

1. **UMOJA** (*Unity*) To strive for and maintain unity in the family, community, nation and race.

2. **KUJICHAGULIA** (*Self-determination*) To define ourselves, name ourselves, create for ourselves, and speak for ourselves instead of being defined, named, created for, and spoken for, by others.

3. **UJIMA** (*Collective Work and Responsibility*) To build and maintain our community together and make our sisters' and brothers' problems our problems, and to solve them together.

4. **UJAMAA** (*Cooperative Economics*) To build and maintain our own stores, shops, and other businesses and to profit from them together.

5. **NIA** (*Purpose*) To make our collective vocation the building, and developing, of our community in order to restore our people to their traditional greatness.

6. **KUUMBA** (*Creativity*) To do always as much as we can, in order to leave our community more beautiful and beneficial than we inherited it.

7. **IMANI** (*Faith*) To believe with all our heart in our people, our parents, our teachers, our leaders, and the righteousness and victory of our struggle.

M. Ron Karenga, Ph.D.
7 September 1965

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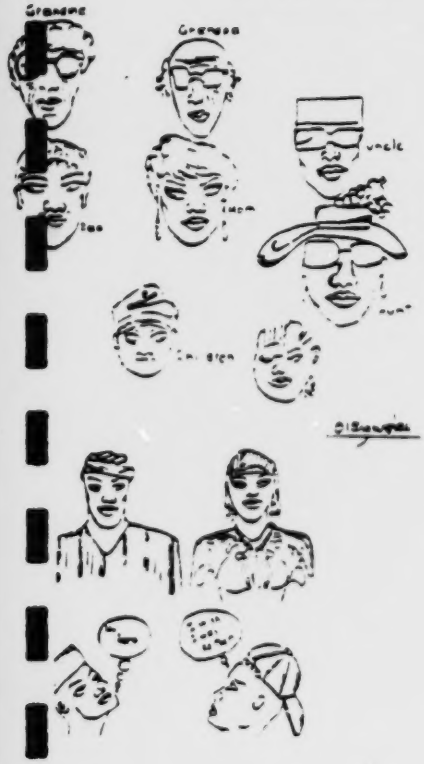
BLACK PARENTING IN WHITE AMERICA - UMOJA

On Becoming a Parent - Being an African-American parent in White America is an issue that becomes complicated simply by the difference in culture values and traditions, passed down to African-American families, that are generally contradictory to the contemporary White American culture and value system. The foregoing issues will be addressed in subsequent chapters, but at this point, we will look at what it is to become a parent, because no one prepares us for this monumental responsibility. Being a responsible parent means that one has to have reached a certain level of maturity themselves, be dedicated, self-sacrificing, compassionate and loving. One must be able to give unselfishly, and also be able to make sound judgments. The examples that one sets as a parent are the guides by which our children will measure us, either consciously or unconsciously. Therefore, African-Americans raising children in this country have to be cognizant of the fact that there are obstacles to overcome -- ones that we may face simply by being African-Americans; but, the way we overcome them will be a basis from which our children will learn how to confront similar obstacles. Thus, in talking to or teaching parents about parenting, several factors must be stressed:



1) ***A good number of parenting techniques are instinctual or innate.***

Cultural values, specific techniques and parenting patterns are passed down from one generation to another. Generally, most African-American parents tend to know what to do without being told.

2) ***Most parenting traits are learned.***

Certain parenting patterns and traits are learned from our parents and/or primary caretakers. This process is referred to as modeling, whereas we use the same parenting techniques that our parents used, regardless of whether the techniques are positive or negative. In terms of African-American families, the behavior and patterns that we learn are directly influenced by experiences that our parents, aunts, uncles or grandparents had, thus molding their attitudes towards parenting and responsibility to the children that

they were raising. In other words, socio-economic factors and culture have a major impact on our parenting techniques, as well as how we perceive ourselves as individuals in this society.

Oftentimes, African-Americans are faced with economic and racial discrimination, resulting in undue stress being placed on the infrastructure of the family. Therefore, this is a time when the concept of *umoja* (unity) must be reintroduced to the family. The parenting techniques that are taught, or re-identified, must be ones that assign responsibility and commitment to all family members.

Furthermore, issues that confront adult family members must be identified and addressed. The concept of unification must be brought into play and when assistance is needed, parents or future parents must be made to feel that they can ask for assistance. It must be pointed out that the contemporary nuclear family structure is not functional for African-Americans. A plan must be developed which involves other important family members, friends or community leaders who can assist in some way (no matter how small) with the responsibilities of a particular family (i.e., grocery shopping, baby sitting, etc.)

One thing that is not considered when becoming a parent is the responsibility that accompanies it, particularly in terms of how we want to raise our children and what type of values we want to instill in them.

Three Steps to Analyzing Ourselves as Parents or Future Parents - The following are ten traits that future parents need to think about in terms of their children:

- Independence
- Obedience
- Empathy
- High Self-Esteem
- Self-Discipline
- Courage
- Responsible
- Creativity
- Honesty
- Leadership

Now, if those traits are to be learned or taught, a parent or future parent must begin to take the first step and assess those same traits in terms of themselves, and how they will teach them or instill them within their own children.

In addition, other persons or community leaders should be identified who have such traits, whereas they can be role-models for children. A personal needs assessment must be made as an initial step in looking at what a parent can give their child; also, when other people are brought in to assist in fulfilling some of these behavior patterns, we begin to move towards a communal society and the concept of Umoja.

Another step that can be utilized in determining traits and values that we want to instill and teach our children is to develop a contract or parent guide that we can use in assisting us in our parenting skills. An African-American parent or a future African-American parent has to closely observe and remember what traits or methods that our parents used that we want to continue to use versus what we do not want to use. If we, as parents, do not take the time to make such an analysis, then we automatically begin to parent without being aware of how we are parenting. Thus, step two (2) is to a) list what one considers as important and positive parenting techniques that their parents or primary care providers used and b) list those negative parenting techniques or traits that one's parent used but that we, as parents, choose not to use, (See Exercise 1A).

Another step in parent analysis is to make a list of the skills and values you, as a parent, want to instill/teach your children versus those traits/skills that you are now using, (See Exercise 1B).

EXERCISE 1A

	A	B
	POSITIVE PARENTING TECHNIQUES PARENTS USED	NEGATIVE PARENTING TRAITS USED BY MY PARENTS
1		
2		
3		
4		
5		
6		
7		
8		
9		
10		

After completing both columns, cross out the traits that you do not want to use.

Make a list of the skills and values you want to instill/teach your children (Column A) and then list the parenting traits and modeling skills that you are now using (what kind of parent are you)?

EXERCISE 1B

	A	B
	VALUES AND TRAITS I WANT IN MY CHILDREN	THE TYPE OF PARENT I AM
1		
2		
3		
4		
5		
6		
7		
8		
9		
10		

If the values/traits that are listed in column A are not listed in Column B, then a parent needs to determine how their child will obtain those values listed in the first column.

The History and Legacy of the African-American Family - Kajichagalia

Familial Parenting Patterns and the Affects of Slavery on the African-American Family - In traditional African society, all family members were involved in the parenting process, with African men being very significant in the rearing of the children. African women held leadership positions and had strong economic power. Therefore, there was no specific male and female separation in child-rearing, whoever was at home was involved in that process.

Furthermore, the whole community took responsibility for all of the children living in the community, as women and men became pseudo-aunts and -uncles. More often than not, you found whole groups of children being taken care of by these aunts and uncles. In villages and communities, you found immediate extended and communal families residing together, thus becoming the framework for child care and development.

When Africans were taken into slavery, families and tribes were purposely separated and disrupted as a means to break up any communication between family members. Although the family was divided, Africans in the diaspora still retained their learned family techniques and utilized them in their new environment. Oftentimes, secret codes were used among the enslaved people. In front of the slave master, they appeared to be ignorant and non-communicative.

African males became immediate fathers to those children who were placed among them, and African women nursed the slave master's baby as well as their own. Regardless of the brutality suffered, the Africans' natural mothering and fathering tendencies were not destroyed. Furthermore, the frame of reference that Africans were accustomed to, regardless of tribal origin, became the same framework that they used to survive during enslavement.

All of the enslaved persons continued the process of working and living together as components of a whole - the parenting process continued as one, whereas all adult members made input into the behavior of children growing up in that environment. Thus, strong kinship bonds developed as a means of self-preservation. In addition, the African tradition and influence of grandparents, aunts, uncles and cousins continued. The quasi-kin relationship (where genetically unrelated people are informally adopted by another family) became one of the survival mechanisms used during the enslavement period of Africans in America.

As a result of the aforementioned, Africans in America realized that the only way they were to survive was to retain the African concept of wholeness and unity. Thus, this system was what enabled our ancestors to pass down their family and parenting traits from generation to generation. These traits and characteristics have been identified by many authorities, and have also been compared to Western culture.

It is very important that these characteristics/traits are recognized, because it is very significant in terms of African-American parenting patterns. For example: Asa Hillard,[1] compares the core/ characteristics of African-American society to Euro-American society in the following:

	AFRICAN-AMERICANS	EURO-AMERICANS
1.	Respond to things in terms of the whole picture instead of its parts	Tends to believe that anything can be divided and sub-divided into pieces, equaling a whole
2.	Prefer inferential reasoning, intuitiveness	Seductive and inductive reasoning
3.	Approximate space, numbers and time	Looks at space and time specifically
4.	Focus on people/activities	Focuses on things
5.	Proficient in non-verbal communication	Tend to be word dependent

As a result of the foregoing, African-American children tend to 1) use language requiring a wide use of many coined interjections; 2) expresses herself/himself through considerable body language; 3) relies on words that depend upon context for meaning, but have little meaning in themselves; 4) prefers using expressions that have meaning connotations; 5) adopts a systematic use of nuances of intonation and body language, i.e., eye contact, movement and positioning; 6) prefers oral-audio modalities for learning communication; 7) is highly sensitive to other's non-verbal cues; 8) seeks to be people-oriented 9) is sociocentric; 10) feels highly empathetic; 11) likes spontaneity; and 12) adapts rapidly to novel stimuli.

Transgenerational Patterns of Parenting - The parenting patterns that emerged from enslaved Africans and were passed down to African Americans during the post-slavery period consisted of African-

Americans continually adopting children in the community in an informal manner, oftentimes making reference to play brothers, sisters, aunts and uncles. Although these persons may not reside in the same household, they were considered part of the household/family.

As a result of this methodology, children had to listen to all adult figures because oftentimes the type of instruction given was that which would protect the children, particularly male children, from being beaten or attacked by the White, dominant, discriminatory racist people in that society. More often than not, African-American parents continued to use non-verbal cues and body language in their parenting which out in public would save their children's lives.

To continue, during the post-slavery period, African-American males often had to leave their homes to find work, and in essence, had to leave the females in charge to raise the children; the women still had to work in the fields or in the homes of the White Americans. Thus, the so-called matriarchal family structure was again, one of familial survival, and the mother had very little time for the traditional, White two-parent household parenting patterns; but, what they did use was very effective in making the home function and keeping the family alive. Whatever the mother and/or father said, the child did, no questions asked.

As a result, Black families on a whole developed some very strong character traits which are listed as follows:

1. Strong kinship bonds - a concern for family and inter-family cooperation (taking in elderly members/children out of wedlock)
2. Strong work orientation - an ability for self-help
3. Adaptability of family roles - performing family roles flexibly (i.e. older youth caring for younger siblings)
4. Strong religious orientation - providing for spiritual needs of the family - staying close to God
5. Strong achievement orientation - family members engaging in activities that are achievement oriented
6. Intellectual-cultural orientation - concerned about political, social, cultural activities
7. Conflict resolution - being able to confront and deal with problems in an organized and systematic manner, and selecting a solution that benefits the whole family.

8. Organization - family rules and responsibilities are explicit and clear

9. Ability to deal with crisis - the ability to unite and deal with family crisis in a positive manner

10. Appreciation - family members being very appreciative for each other and themselves

The foregoing traits are there for us today as African-American parents, one just needs to identify them and use what is appropriate as far as current parenting techniques are concerned. Furthermore, the techniques must be culturally based, because this is what enabled us to survive and inherently are the tools that will take us into the 21st century.

Support systems are still key in the contemporary African-American family's child-rearing techniques. Five support systems which are crucial as described by Dr. Wade Nobles, Executive Director of the Institute for Advance Study of Family Life and Culture[2] are:

1. The ability to legitimatize a sense of well-being where children and other family members are important and part of the whole

2. The ability to provide the family member with codes of conduct - we do not curse our parents and we respect our elders

3. The elasticity of boundaries where all family members are included, regardless of what that child becomes

4. The engagement in the provision of information and knowledge where parents will pass down information about the struggles of the Black community, i.e., racism

5. Mediation of concrete conditions where African-Americans learn to live in a racist society without being racist themselves.

Thus, part of the parenting process for African-Americans is that we must become cultural educators ourselves and allow other community resources and people to have input in the growth and development of our children. As African-American parents, we must give our children a strong sense of self, community, and culture, then they will feel self-confident enough to say no to peer pressure and make the right choices.

The following is a list of things that we can do as parents raising children who will survive, excel and lead our society:

1. ***Help children develop high self-esteem*** - High self-esteem and self-concept are important survival tools for our children. Our children need to know that they are special - descendents of queens and kings - and they are loved. Place pictures of African American children in the home. Post your child's school work where people can see.

2. ***Develop a strong sense of culture and draw strength from it*** - Our children must understand where they fit in the larger scheme of things as African people with a rich cultural heritage; the family should participate in cultural activities like Kwanzaa celebrations.

3. ***Give quality parenting time*** - In order for us to be able to counteract negative peer pressure and influences, we must take the time to spend the time with our children; i.e., reading, trips to the libraries or museums, etc.

4. ***Know your children's friends*** - Monitor who their friends are, identifying the positive ones, try to meet their friends, parents.

5. ***Teach flexibility and adaptability*** - If you are flexible and can adapt to certain life stressors, then your children can do the same. Show them how to make adjustments when certain situations occur, don't fix everything for them, i.e., not enough money to take a trip.

6. ***Teach and demonstrate spirituality (i.e. values and standards)*** - Become the example that you want your children to become; our children need demonstration of values and morals. Do not leave the moral and spiritual education to the school system or other institutions; spirituality begins at home.

Exercise 2A is an opportunity for parents to give suggestions for activities that will help them to raise their children.

EXERCISE 2A

Please have parents list things that they can do in the six aforementioned areas on a separate page.

The History of Family Community Support Systems - Historically, the Black extended family has offered the most stable and reliable support system for African-American from that system other Black institutions like the churches and fraternal organizations grew.

The extended family took a stronghold during slavery as enslaved Africans pulled together - regardless of language barriers - to protect each other and to take care of family members who came from different tribes.

Also during this time period the Black church grew as enslaved Africans reunited under one God. It became a social, emotional and political outlet for them. As a result, religion became a dominant institution in the lives of African-Americans, as it grew into a support system for the Black family and the community as a whole.

After post-war industrialization, when African-Americans began to migrate from rural to urban areas, the shape of the Black extended family began to change. Relatives began to live far away from each other. Also, a number of African-Americans resided in depleted, public housing stock and the family structure began to deteriorate.

Employment became hard to find and when African-Americans were employed, the pay was low. A good percentage of the elderly remained in the South as the younger generation continued to move north to try to "make it" in the big city.

The Great Depression took a greater toll on the extended family structure. As family members found it hard to survive and began to rely more on public assistance and government help.

As more African-Americans moved into public housing, more of the elderly were squeezed out of urban existence. Because of that, it became harder to raise children as the aged were not readily available to help the working parents raise and teach the children, in the home. The sense of community was lessened and it became more problematic for the extended family network to take root in an urban, nuclear family existence. The Black church also began to suffer as it began to deteriorate in the midst of urban value and ways.

Therefore, the development of a support system and network for the contemporary African-American family, again must start with a concept of the extended family, to include fictive family members as well as other resource persons.

<u>The Need for Re-institutionalizing the Extended Family</u> -The urban, nuclear structure has proven not to work for African-American families as the condition of these families fluctuates according

to the condition of the economy or the political environment; even though they have taken on urban values, African-Americans have still found themselves excluded from full participation in this society, economically, politically and educationally.

A re-adoption of the extended family structure, to include activities like the "Rites of Passage for Families", family meetings, and the participation of the elders in the household, will enable African-Americans to have some basic needs met, as well as a communal family structure that they can work from, (i.e., a concept of human solidarity, human support, child care, etc.).

These extended family and communal support networks can stem from Black churches, neighborhood support groups, or even two-three neighborhood families coming together on a regular basis. People would be amazed to find the number of families within the neighborhoods having similar needs and concerns.

Family based community support networks can be the start of a community-based organization originating from within the community instead of outside the community via government sources.

Family leaders and neighborhood leaders must begin a process of identifying other families and neighbors that can meet around community activities. IT is important that our children also learn that they are part of a community and can be essential in that community's growth and development, but, parents must lead the way.

Exercise 2B is what family and community leaders can do to build support groups. Have parents/ participants add to those ideas.

As the socio-economic conditidned worsened during the late 1950's and early 1960's many programs were created to aid Black families. A lot of these programs failed because they did not meet community needs and because they didn't understand the Black community as a whole. As a result, many African-Americans will not participate in programs from the Eurocentric social service system, such as local YMCA's and YWCA's, the Red Cross , and your typical social service center.

The Black community will participate in agencies or programs that give them a sense of ownership and reflect their particular value system.

Have the participants brainstorm about relevant community leaders and programs that they can contact for resources (libraries, churches, church leaders, community activists, and concerned educators).

Have one or two persons contact those resources or resources or resource persons and share the information with the group at a future meeting.

EXERCISE 2B

Building Support Groups

Discuss in small groups/tables and record suggestions on newsprint sheets.

- If you had recently moved into a new community, how might you go about finding support groups already in existence? List groups.
- Would these suggestions be any different if you had always lived in the community? Why/why not?
- How might you go about starting or organizing a group of people with similar needs who could provide supportive nurturing to one another? List alternative ways to "afford" babysitting.

After brainstorming, choose the most likely action.

Post sheets and compare/discuss.

Rites Of Passage For Families/Its Affect On Parenting - Kaamba

Family Based Rites of Passage - Rites of Passage is a term that defines an "activity of celebration marking the successful transition from one life stage to another," as stated by Dr. Frederick B. Phillips, Executive Director of the Progressive Life Center, Inc., in Washington, D.C. Those activities became a frame of reference from which Africans viewed life cycles which helped them make the transition from birth, puberty, marriage, eldership and death.

Unfortunately, (as previously discussed in Chapter 2) slavery and post-slavery disrupted this process so African-American descendents were not able to continue the tradition of Rites of Passage. Yet, such activities and concepts are an aid to contemporary African-American parents, giving them tools to cope with an ongoing racist society, as well as re-strengthening the family structure, (regardless of the number of parents or leaders within the family.) Therefore, a family-based Rites of Passage becomes a very effective parenting process and should be incorporated into the African-American family's lifestyle.

Components of a family-based Rites of Passage Program are as follows:

1. Involves all family members (including people who are considered family) into the ceremonial and learning process
2. Provides activities that are African centered or culturally specific to the group participants
3. Is an on-going process
4. Involves the use of African rituals
5. Is structured so that the family members have certain tasks and objectives to complete
6. Has participants maintain a journal
7. Has the youth participants develop and implement a plan for service in the community (i.e., adopt an elder)
8. Identifies levels of status within the home and assigns chores and roles based on those levels
9. Is a formal process - nothing is left to chance
10. Is spiritual and utilizes oral history (i.e., story-telling)

Rites Of Passage For Families/Its Affect On Parenting - Kuumba

In component number one, family gatherings and events can be a basis to identify family members who can and will participate in the specific ceremonial events. Also, these gatherings can be a means to teach family members about their family history.

In number two, certain holidays and family gatherings can be used to learn about culture and traditions. For example, family Kwanzaa celebrations are ideal, as well as family reunions that incorporate African culture and rituals into the gatherings.

In the third component, it is very crucial that our children participate in certain family gatherings and activities that they can look forward to on a regular basis, even if it is just bi-monthly family potlucks.

Under the fourth component, someone must be able to familiarize other family members with African rituals and the meaning behind certain rituals, like a libation to the ancestors.

Under component five, it is very important for all the family members to know what roles and responsibilities each member has in the overall growth and development of that family; who is responsible for what and when and how all family members can assist in the management of the home.

Under the sixth component it is becoming more and more imperative that as African-Americans, we begin to document our history and relevant activities. In this manner, our children have an instrument that they can use to begin to measure their goals and objectives and monitor their progress.

In component number seven, it is significant that our children learn to give back to the community that they live, this is part of a leadership development process. By giving service to the community we live in, youth learn that they are part of a greater picture and can have input into their environment.

In number eight, our children need to understand certain levels/statuses within a family structure and how individuals achieve such status, also, they learn what is involved in making a transition from a family member to the head of the family, etc.

In number nine, activities and family events are planned, therefore teaching our children the importance of planning and goal-setting for the family. Oftentimes, family members find themselves in a rut, going from work, to school, to home, etc. The family unit is the most important unit in our societal structure which must be nurtured so that it will grow in a positive manner.

The final component, the spiritual one, is basic in African-American history and culture. Spiritual activities should be family events, such as naming ceremonies. It should also be an opportunity for family members to discuss morals and values and to pass down their history thru story-telling and family sharing time. Whether the family prays together or goes to church together, it should be done together as a family and not left up to other individuals.

The Stages of Rites of Passage - The stages of Rites of Passage and what the children should learn about these stages are:

Birth - moving from the spiritual to the physical; celebrated with a naming ceremony.

Puberty - transformation from childhood to adulthood; children need to be taught to be adults.

Adulthood/Marriage - the journey of two people and two extended families; raising a family is a major role.

Eldership - elders are able to assist the community in matters related to maintaining harmony and balance.

Death - when the physical person returns to the spiritual world.

Rites Of Passage For Families/Its Affect On Parenting - Kaumba

The following exercise Exercise 3A, shows an example of Rites of Passage learning areas for our children that parents can be involved in. It was taken from a female manual and can be adapted for males. Please fill in the blanks.

TRANSFORMATION A Rite of Passage Manual for African-American Girls

FAMILY HISTORY - *This area encompasses the immediate family genealogy/history, as well as the concept of the extended family or community. Parents are instrumental in supervising the data gathering for this area.*			
Goals	Objectives	Resources/persons	Outcome/Product
1. To increase knowledge of the family tree using oral, written, and visual materials	1.1 Design a family tree for the four branches of the family (two maternal and two paternal grandparents) with names, dates and pictures.	Parents Family elders Grandparents	Pages in scrapbook for family tree/pictures
2. To increase awareness of the initiate's place, responsibility, and importance in the family, community and race	2.1 Verbalize/discuss their position in the family, community and race	Subject coordinator	Audio/Video tapes of initiates with elders
3. To increase skill in designing and conducting genealogical interviewing, data gathering and report writing	3.1 Conduct four (4) minimum oral interviews with elders of four branches of the families. 3.2 Write summaries of family history stories, anecdotes – including pet names, etc.	Use four grandparents where possible/next closest elder	Summaries for scrapbook
4. Increase knowledge and awareness of the broader African heritage/family	4.1 Engage in a specific community service project.	Identify the family historian(s)	Certificate of acknowledgement of community service participation
5. _____	5.1 _____		

EXERCISE 3A CONT.

HISTORY OF OUR PEOPLE - *Initiates should have a basic understanding of the history and accomplishments of African leaders, heroes and sheroes, focusing specifically on African women.*			
Goals	**Objectives**	**Resources/Persons**	**Outcomes/Products**
1. To increase knowledge and awareness of the African origins of civilization	1.1 Discuss and answer relevant questions about the places of Africans/women in world history.	Community historian(s)	Scrapbook entries
2. Increase awareness and appreciation of the struggles which African and African Americans fought against European and Arab colonizers and oppressors	2.1 Discuss and answer questions concerning African and African-American struggles against colonizers/oppressors.	Films	
3. Increase knowledge and awareness of the civil and human rights struggles that are currently under way in the U.S. and in specific communities of the initiates	3.1 Summarize and explain the positions on current events of the African or African-American community.	T.V. News shows e.g. "Black Journal", Gil Noble, etc.	Video/audio tapes of historical community lectures
4. Increase knowledge/awareness of the contributions of African and American women in leading the struggles of their people.	4.1 Analyze articles/newscasts from the popular media on issues relevant to the Black community. 4.2 Discuss some contributions of sisters to the struggle.	Community lectures Dr. Benjochannan, Dr. J. H. Clarke, Min. L. Frarrakhan, Dr. M. Karenga, etc.	Written biographies of female freedom fighters.
5. _____	5.1 _____		

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Exercise number 3B is a format for one to start their own family tree. Have the participants fill in the blanks.

EXERCISE 3B

START YOUR OWN FAMILY TREE FOR POSTERITY

START TO KEEP UP WITH YOUR ROOTS

(You may not know all of the names. So just do what you know.)

	Mother		Father
	Born		Born
	Where		Where

Grandmother	Grandfather	Grandmother	Grandfather
Born	Born	Born	Born
Where	Where	Where	Where

Gr. Grandmother	Gr. Grandfather	Gr. Grandmother	Gr Grandfather
Born	Born	Born	Born
Where	Where	Where	Where

First line - write the name of the parent;

2nd line - write when born;

3rd line - write where born

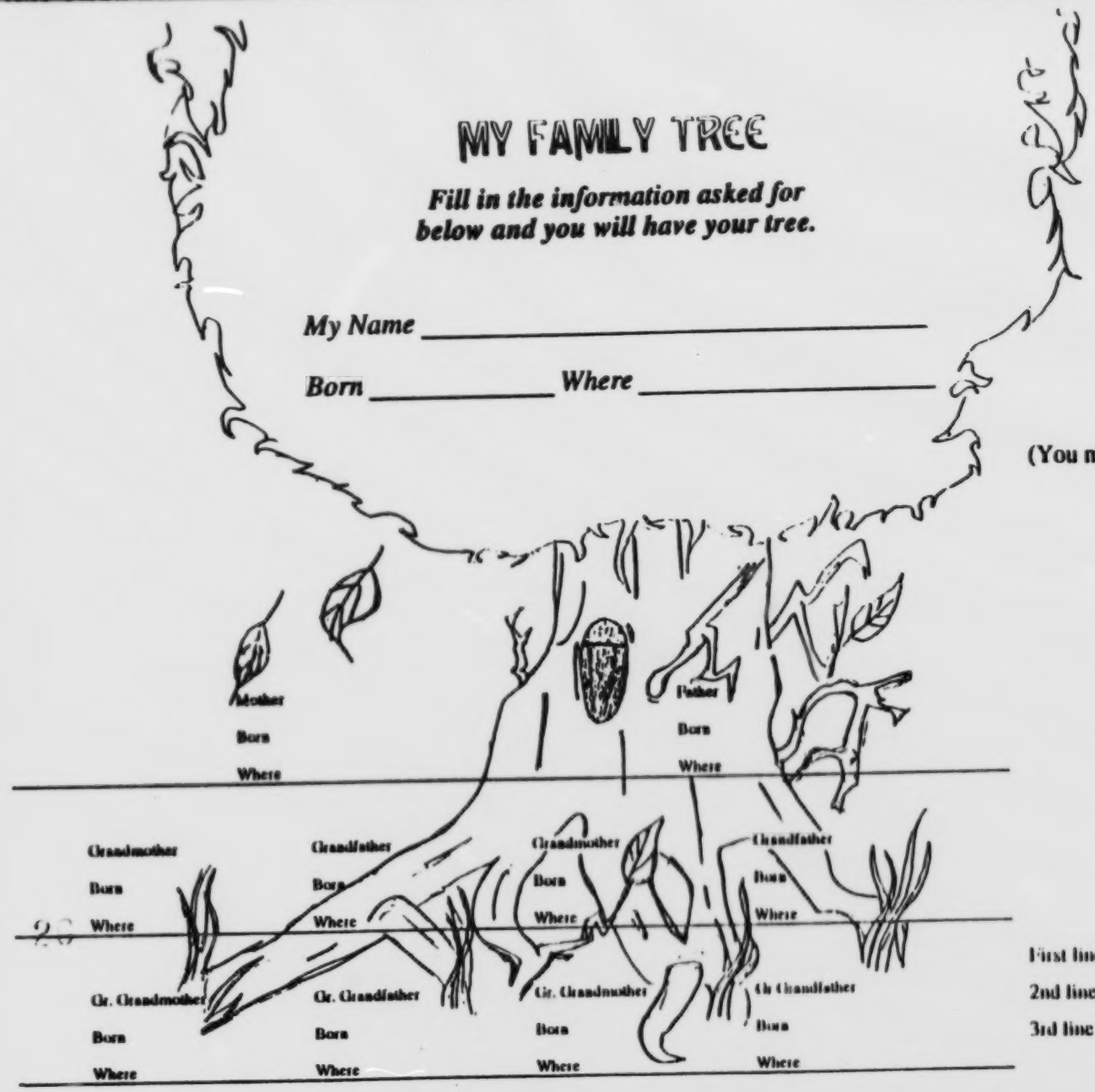
MY FAMILY TREE

Fill in the information asked for below and you will have your tree.

My Name _____

Born _____ ***Where*** _____

(You may not know all of the names. So just do what you know.)



First line - write the name of the parent;

2nd line - write when born;

3rd line - write where born

Caltaral Awareness/Family Diversification

The Contemporary African-American Family - Despite the forced separation of husbands and wives, parents and babies, brothers and sisters during slavery, the African-American family is still intact. The adverse social forces and stresses of urban life have actually strengthened the Black family with family traditions as the congealing substance that has held them together. In fact, long term marriages, happy households and successful children are not uncommon in Black families. Yet because the media is constantly focusing on one parent homes and teen moms, not enough attention is given to the intact families. The use of positive transgenerational parenting patterns among the contemporary African-American family is inherently African in origin; therefore, you have many Black families where one or both parents work, their children go to public schools, family members go to church and they are close to their relatives.

When several Black family members from two-parent long term marriages were asked what held them together, the following points were made:

1) Believe in God
2) Have a loving attitude
3) Give a lot of love, not luxuries
4) Be flexible
5) Be firm in disciplining children (set guidelines to follow)
6) Display confidence and trust in family members
7) Be understanding and truthful
8) Be the example that you want your children to become

So, the one-parent homes, teen parents and female-headed homes are not necessarily the norms for today's Black families, even though they do exist. In instances where there are one-parent or female-headed homes, there are still strengths wherein those family leaders and those strengths need to be focused on, not the weaknesses. As long as these parents use all or most of the above mentioned points, they have a chance to survive.

Cultural Awareness/Family Diversification

Single Parenting and Stepparenting - One-parent households among African-Americans are not much different than other one-parent homes. The exception is that when the traditional extended family setting is used, it becomes an aid, not a compromise, to that family.

Although the extended family structure has been slowly eroding, it is still very pivotal in the support and development of the one-parent home.

The Black extended family virtually stands alone as one of the few care-giving institutions that we have whereby racial and religious consciousness among elder family members results in being transferred to younger family members, then in turn is transferred to the larger community.

Through the use of the extended family, values can be re-emphasized, so that we learn how to love each other whether we are related or not. Family reinforcement activities should be the goal of families, churches and the African-American community as a whole, including image building for teens and other activities which will strengthen the Black family.

One-parent homes can draw on ancestral strengths by knowing their history and herstory, and thus, in turn, knowing themselves. By getting extended family members involved in developing or participating in self-help and support groups, the family members will receive the help that they need. As a parent in a one-parent home, one must take the one-day-at-a-time approach and manage their time wisely instead of letting time manage them.

It is important that parents in one-parent households realize that parents are the first and primary educators. Parents should beware of how their children spend their time. Exercise 4A is an assessment tool that parents can use to analyze this.

Have parents complete lists on the following subjects:

Make a list of issues that your children discuss, i.e. sex, drugs, T.V., etc.

How much quality time do you spend with your child and what do you do?

Make a list of what your child did in shcool.

Exercises 4B through 4C are lists for parents to fill out on issues that their children discuss, so the parents can have a basis for conversing with their children around those issues. Also, on that page, is a list to be completed by parents on how their child spent their time at school. If this list is done on a weekly or bi-weekly manner, it will help parents who are busy keep abreast of their children's school activities. One of the keys to single-parenting is to stay in-tuned and in touch with your children.

In Exercise number 4D is a list for parents to complete as an assessment of the quality time parents spend with their children; Exercise 4E is for parents to develop a schedule and home program for their children.

Also, as single parents, it is very important for the primary parent to:

1) Manage time wisely
2) Spend time, not money with your children
3) Seek the assistance of the extended family for support
4) Acknowledge feelings of self, i.e. loneliness
5) Spend time with yourself or other adults
6) Identify positive role models, male and female,while using discretion in choosing your friends and associates
7) Be aware of your children's peers and guide your children's outside activities

Exercise 4F is a list for parents to complete to help them manage their home.

Stepparenting - Families that consist of stepparents are not a new phenomenon in African-American families. Even if the two adults were not legally married, they still took responsibility for the children in the home. Stepfamilies are just families that have experienced changes and are changed, such as by a loss through death or divorce.

In these situations, loyalties between children and the biological parent may or may not have existed, but ofttimes the son is attached to his mother and the daughter is attached to the father. In families where there are new parents involved in the family setting, time and effort must be spent to involve the whole family in traditional family activities whereby individual members will be reinforced to the concept of being part of a whole.

Cultural Awareness/Family Diversification

A group activity that is helpful in teaching parents effective parenting techniques in homes where there are new parents or stepparents is:

1) Have the group distinguish between a natural parent and a new parent

2) Have the parents list parenting skills that are helpful in effective stepparenting. Try to get them to come up with some of the following techniques:

- are willing to take risks
- are able to empathize
- avoids passing judgements
- believes in the children's capabilities and potential
- empowers other family members
- practices acceptance/affirmation
- possess a strong sense of self worth
- willing to give and be flexible
- are not defensive about discussions made between both adult parties

Remind the parents that:

1) When you marry someone with children, you marry the whole family
2) Let your children know that you care about your mate (the stepparent)
3) Give unconditional love to your stepchildren without waiting for them to love you in return
4) Do not feel threatened by your stepchildren
5) You as a stepparent also have needs and may go through changes
6) Never bad mouth a biological parent in front of a stepchild
7) Make time for you and your mate
8) Find time to discuss problems as they occur

African Cultural Patterns in Parenting African-American Children - Culture patterns are those patterns of values and lifestyles indicative of a race of people. African-American culture has held a traditional value system and a common sense approach to life, e.g., respect for elders; spontaneity; restraint; responsibility for other people and a sense of appropriateness; cooperation and a sense of excellence.[4]

Therefore, African-American parents tend to stress the need for overachieving, mutual aid through kinship and a strong belief in God. They also find themselves trying to raise their children to live in a dominant, White society without becoming White people themselves. So, there are certain African culture patterns that African-American parents find themselves using in parenting their children. These patterns are recognizable and are very common in Black families. They are:

1) Cooperation versus competition - often taught through compliance training which teaches obedience and conformity

2) Children are involved in daily work activities that require cooperation with other family members

3) Children are taught to comply with requests that do not offer immediate tangible rewards or that provide rewards that are shared

4) Children are taught a Care Syndrome where they learn that they are their brother's keeper

5) Children have more body contact (are breast-fed longer than Western children, are held longer before and after walking, sleep with their mother longer, and learn to embrace their relatives), thus they grow up with a more humane social network and expect to receive affection and comfort as well as give it

6) Children learn the responsibility of caring for younger children

7) Use of the extended family system provides children with male models through uncles, cousins, brothers, etc.

8) Children learn the survival of the tribe (family) and oneness with nature

9) Children are taught oneness with the universe

10) Children are taught that there is a Supreme Being or a Spiritual Force that is greater than themselves

Culture Awareness Traits in African-American Families - When African-Americans do not utilize these patterns and begin to assimilate into Western culture, the family's good mental health begins to deteriorate.

In order to maintain our balance and family wholeness, we must again draw upon the strengths from our culture; so the more ignorant we are of our own culture, the more problematical it becomes for us to survive in a White dominant society.

There are other culture traits that we should be aware of as an African people. They are:

1) Importance of exceeding White children's behavior and performance - falling short would reflect unfavorably upon the group

2) African-American children are given strict guidelines for public behavior as loud, boisterous behavior could cause whites to generalize that all Blacks are that way

3) African-American parents are sacrificing to give their children what they themselves did not have, i.e. college education

4) Material use of reinforcement, consultation, or talks to the children, and sensitivity to child's feelings stimulate intellectual growth of younger children. This material child rearing practice is important to Black child development

5) The preservation and transmission of racial heritage - to celebrate Black history

6) Creation of an alternative frame of reference; a parent's concept of Black children growing up in White America and a way to resolve the basic conflict between the European world view and the African world view with Black parents ignoring irrelevant White child rearing norms, for example, don't hit back

7) Black children having to learn about the duality of socialization between the White society and the Black society such as speaking Black vernacular in their immediate circle and standard English in other circles

8) Promoting positive self-concept by displaying family pictures as well as pictures of famous Blacks or scenes depicting African-American culture

9) Provide positive stimulating experiences for children as African-American children tend to be more feeling and people-oriented than White children

EXCERCISE 4A

How much time does your child spend in:

	Home	School	Church	Friends	T.V.
8:00 a.m.					
9:00 a.m.					
10:00 a.m.					
11:00 a.m.					
12:00 p.m.					
1:00 p.m.					
2:00 p.m.					
3:00 p.m.					
4:00 p.m.					
5:00 p.m.					
6:00 p.m.					
7:00 p.m.					
8:00 p.m.					

Develop and schedule a home program for your children, even if it has to be during the dinner hour. Exclude the TV during this period. (Exercise 4B)

Have parents complete the following activity, (Exercise 4C)

Divide into table groups of 4 to 6. Have them submit as many entries as possible to the following headings on a newsprint. Post sheets when complete and discuss.

HELPFUL HINTS FOR: Job Management, Child Management, Home Management and Relationship Management. Examples to share if not listed by participants:

A. Job Management
   1. Schedule most complex/difficult task during your most productive hours.
   2. Delegate to others.
   3. Learn how to say "This is what I will probably complete in one day. Which would you like me to do first?"
   4. Determine where time is lost, who's involved, when, how?

B. Child Management
   1. Leave note for sitter or child or structure into the evening schedule a special time which you and child will spend together and list activities.
   2. While giving child bath, discuss the day's activities/feelings.
   3. Discuss the limits of older siblings' power over young ones.
   4. Involve child in managing experience of coming home alone and what can be done to make it better.
   5. On Friday/Saturday we lay out simple breakfast for children to manage by themselves.

C. Home Management
   1. Compile a reference notebook about home management which can be used by whole family, baby-sitter, neighbor who helps in emergencies. Notebook includes significant phone numbers, location of items, instructions. Add as you go. Place in kitchen.
   2. Always carry small notebook for making lists/notes when have spare time.
   3. Teach everyone how to do laundry and older children how to iron for selves as an opportunity to learn, not as a substitute.
   4. Assign family members to do jobs based on time or skills, not their sex or role.
   5. Relinquish responsibility for tasks taken by others; have flexible expectations.

D. Relationship Management
   1. Learn the art of giving and receiving messages.
   2. One night a week, sit down with partner in a different place in house and discuss work, family, mutual interests. Schedule time together.
   3. Trade off Sundays once a month with someone who has children of similar ages - you and partner can have time together alone.
   4. Strengthen relationship by sharing parenting.
   5. Openly discuss role sharing so that it is never interpreted as a "loss."

EXERCISE 4G

Cultural Awareness for the Family

Have each family member list at least three things that make them happy, three positive things about their culture and three positive things about another family member:

	What makes you happy?	Good things about my people	Good things about a family member
1			
2			
3			
4			
5			

EXERCISE 4H -

Have participants complete the following:

Black Double Consciousness

1) How I see myself as a Black person

2) How I see myself in relation to other Blacks

3) How other Blacks see me

4) How I see Whites

5) How I see myself in relation to Whites

6) How Whites see me

Communication Skills Between Parents and Children - Ujima

Family Communication - Family communication is important in African-American families because it is one way to give messages of self-worth and positive self-esteem simultaneously. How we communicate, o don't communicate, with our children will teach them how they should communicate with other people.

In expressing our needs to our children, or what we need from them, we must be specific in terms of our needs versus their needs. For example I need a hug, not you need to give me a hug. That is referred to as I statements; statements on how I feel.

On the other end of the spectrum are statements made about someone else in terms of their needs and what they think, i.e., you appear to be angry. Only that person knows for sure if they are angry or not. It gives them sole ownership of their feelings.

We must be very careful in our parenting techniques to make sure that we allow self-expression from our children and ourselves, particularly since the society and educational system deters such expression. Early on we must teach our children that they can trust us and talk to us, without us putting them down. If we do this during the early stages of our children's lives, they will talk to us when they start having conflicts in their lives.

How we communicate and express ourselves to our children will in turn help them to communicate with us, or will close the doors to communication as we end up berating them and talking at them instead of to them. For example, inappropriate and appropriate communications techniques utilizing I statements and you statements are "I can't stand you"; or "I am so angry with you that I might have a stroke".

We must take responsibility for our feelings and not blame our children for them. Those statements can be reworded as "I love you but I cannot stand or accept your behavior because it is inappropriate. I am upset at your behavior right now." Another example would be "You make me sick", or "You get on my nerves!" Rewording that statement would be "I am angry because of your behavior. You kids are making too much noise and I am getting upset". In Exercise 5A, have the parents change the statements so that they take responsibility for their feelings.[5]

It is imperative that we point out the child's behavior, and not the child, as the source of the problem because that is what needs to be corrected. In this manner, family communication will be enhanced.

African-American Cues/ Cultural Styles - Other important aspects that need to be considered by others in communicating with African-American youth are culture cues where certain behavior patterns are transmitted from African society. For example:

1) Touching is usually an established ritual, i.e., hand shaking; but putting one's hands in an African-American's face, touching another person's head/hair, or holding hands, tends to make the recipient angry.

2) Hat wearing tends to be an expression of who Black men are, particularly young, Black men. Therefore no disrespect to another person is intended.

3) Eye contact, where one demands that a Black child look you "dead in the eye", will only happen if that child knows you and is showing respect to you.

When a Black child is trying to impress upon you that they are telling you the truth, they are taught to look you straight in the eye. On the other hand, if they are suspicious of a person, especially someone from another culture or an authority figure, they will vacillate between staring you down and not letting their eyes meet the other person's.

Communication Skills Between Parents and Children - Ujima

Family Councils and Roundtables - Family councils and roundtables are traditions where the whole family and community were involved in problem solving and communication skills. They were established so that participants could learn how to communicate and learn leadership skills.

One communication model that has worked with African-American children, and has African origins, is what is known as the unity circle where words of praise, criticism and unity are given by participants in the circle.[6] The leader or teacher can open by asking if there are any compliments or praise that one has for someone in the circle. The leader then asks if there are any criticisms, (this must be done in an orderly manner) and constructive criticism is given with no emotional outbursts allowed. The teacher will ask the person who was criticized how they feel about the criticism, and that person will respond with "My feelings are...", resulting in a dialogue between the two persons. Again, this must be done in an orderly manner. At the end of discussion, if punitive action is needed, the leader will talk it over with the person involved. Upon completion of the event, participants stand and sing a unity song, chant, or say a prayer. This model is productive if the participants know how to criticize in a manner aimed at the person's behavior and not the person.

Establishing a framework for family communication or family roundtable discussions can only occur if the family has a regular time that all members come together. Often we let outside forces and everyday life struggles come between family gatherings and group discussions. If, because of conflicting work schedules, family members find that the only time that they can come together is during breakfast, or on Sundays, then that is the time that should be set aside to meet as a family.

The family leader, whether male or female, should invite open discussions with other family members where the participants are allowed this opportunity to openly discuss any concerns that they may have. The following exercise will enable the family members to determine when then unite to have open roundtable discussions or a unity circle. Pick a time during early evening, i.e., right after dinner and when the dishes are done. List in the appropriate squares where your family members are at the time, (See Exercise 5B). If you find that the members are dispersed all over the house, then no form of quality family communication can ever occur.

EXERCISE 5A

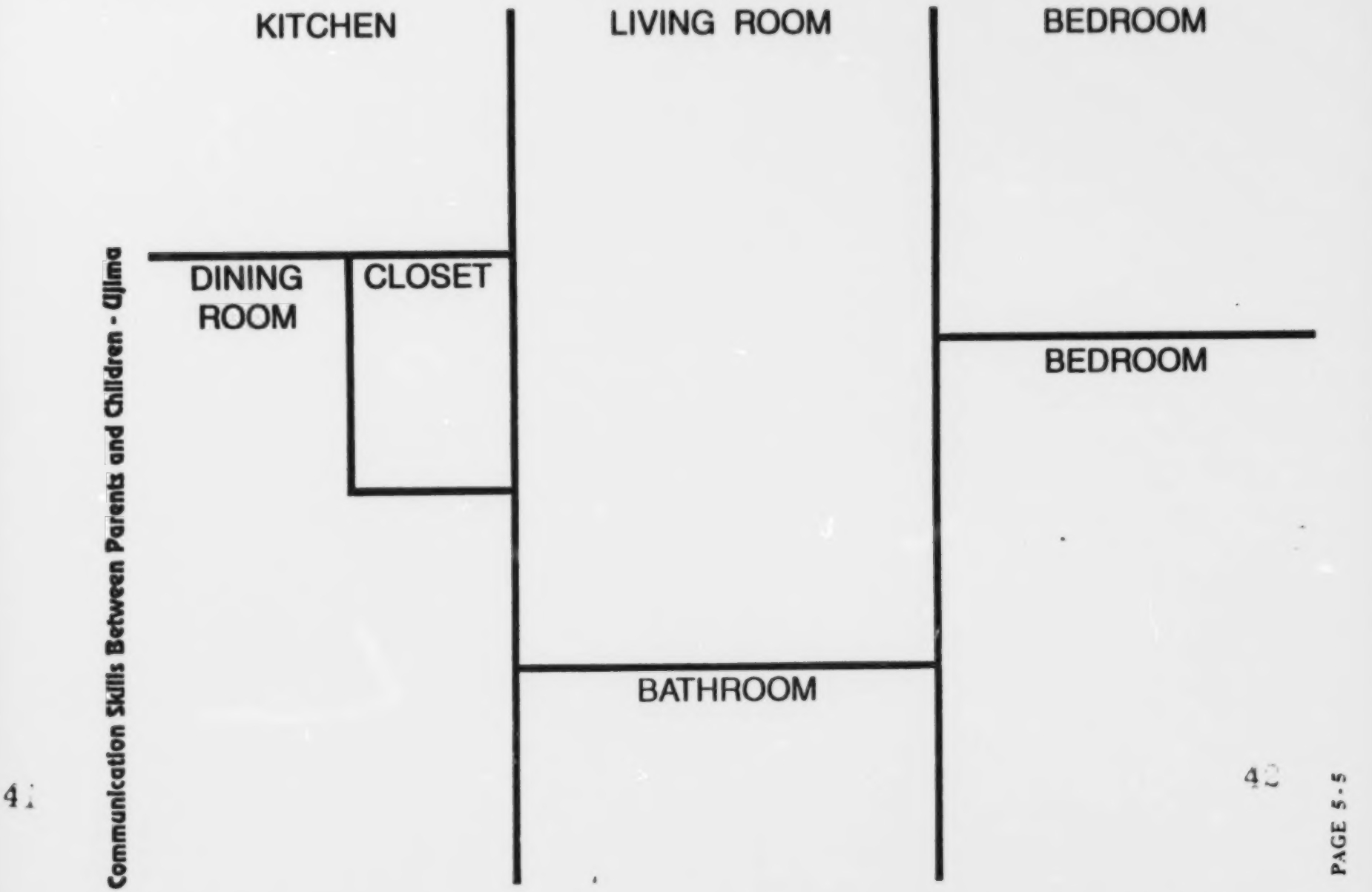
Invitation to Accept Responsibility for the Feelings of Others

As how many remember hearing these statements as a child.

You drive me up the wall!
If she heard what you did, she'd die!
You make me so mad!
Don't feel that way.
You hurt my feelings.
The teacher bores me to death.
Now you've done it, you made her cry!
Make me proud of you.
You should feel glad about that.
Everything's going to be O.K.
(Add to list)

Now rephrase statements so that children can become aware of other's feelings but not feel responsible for them.

Example: I'm upset.
Your mother doesn't approve of that behavior.
I'm mad.
It's O.K. to feel the way you feel: control how you act.
I feel hurt.
I'm bored.
She's crying.
I'm proud of you.
Do you feel glad about that?


KITCHEN
LIVING ROOM
BEDROOM
DINING ROOM
CLOSET
BEDROOM
BATHROOM

Discipline And Self-Esteem In African-American Childern

Developing Discipline in African-American Children - The most difficult aspect of parenting for many parents is discipline. The foundation of discipline in parenting are clearly defined family rules that are underwritten by clear disciplinary action.

Children must understand that their compliance with their family's rules creates an atmosphere in which all family members function successfully. Discipline styles vary from family to family. All successful disciplinary styles are consistent, reflect the family's values, provide a vehicle for problem resolution and input from each family member.

In order to teach self-discipline in African-American children, parents and other influential adults must depict the behavior they want children to learn.

Parents must ask themselves, "What kind of adult do I want my child to become? (Refer to Chapter 1, exercise 1B.) Once that is determined, then the next question is Am I modeling that behavior?

Some of the major reasons that children reject the rules are; 1) lack of consistency by the adults, 2) lack of communication, 3) the child's perception of adults being unfair, 4) lack of positive reinforcement by parents and/or other significant adults, 5) negative messages by the mass media and 6) negative peer influence. Adults cannot continue to say "Do as I say -- but not as I do." Appropriate behavior must be modeled by those persons that children look up to in order to be elicited. In order to obtain the desire behavior from our children, we, as parents, must do the following:

1. Depict the behavior that you want from your children, i.e., getting up on time to go to work.
2. Communicate and explain the rules to your child.
3. Allow the child to make input into the rules - not determine the rules.
4. Be consistent in your behavior (i.e. in two-parent homes both parents should agree; in one-parent homes, all significant adult figures must be in accord).

5. Give reinforcement and praise for appropriate behavior catch the child doing something right!

6. Show love and sincerity - children know when they are truly loved.

Family Expectations/Values/Family Rules - Oftentimes parents talk about disciplining children and enforcing rules without ever having discussed what the rules are. Furthermore, the family must have some type of value system from which they can base their rules upon.

Our values are acquired through at least three processes. One being called moralizing - where adults transfer values to their children; the second process being laissez-faire - the child finds from his/her own experiences their own set of values and the third process being that of modeling where significant adults sets examples for children to follow.

As result of all of the above, parents should do some value clarifying, where they determine what they already value, how much they value it and why. By going through a value clarification process, we can analyze the types of values - whether consciously or unconsciously that we may be instilling and passing down to our children.

We must become aware of the types of values that we have and cherish in order to determine if this is what we want for our children.

Once that is done, we can either retain them or choose new values that we can begin to act upon so our children can observe and learn this new behavior, or continue to use the ones that we have been using.

The exercises at the end of this chapter, (6A and 6B) will help group participants assess what their values are as a means of learning what they will be passing on to their children.

Family rules and expectations are basically guidelines that family members have for one another. Oftentimes parents make the mistake of not establishing household rules and assuming that all family members will automatically obey these unestablished rules.

Family rules basically are standards that all family members must follow, not just children. Therefore, they must be rules that all members accept and depending on the age, had some voice or say-so in the formulation of these rules.

Family involvement on all levels is African in origin, even though there may be one leader -- all of the followers are 1) well-informed about the rules and 2) learn how to become a leader by becoming involved in the rule-setting process which also teaches them why certain rules are established.

The following steps will enable the family to develop and establish family rules in a manner that will open the doors of communication and allow for total family participation. The leader should:

1. Gather all the family members in the same house around the kitchen table or in a circle on the living room floor.

2. Let everyone identify behaviors that seem to be a recurring problem for anyone in the family through a brainstorming session - write them down.

3. From that list, identify the major issues and begin to formulate rules.

4. Make two columns on a large sheet listing a) what we want, and b) what we don't want (See Exercise 6C). List the appropriate responses under each column.

5. Make sure the rules are specific, not vague, i.e. don't stay out too late should be changed to don't stay out past 11:00 p.m.

6. Identify punishments and rewards - a reward or positive reinforcement should be given when the rule is adhered to -- if a child only receives punishments then there is no balance and following rules will be avoided.

7. When the behavior is no longer a problem and children begin to grow, then the family should come together to change and revise the rules and celebrate the improved behavior.

8. Caring deeply about children means you want good control and firm discipline for them.

9. If children know that what they do is important to the adult, it starts being important to them, too.

The following is a suggested list of what parents can do to help in disciplining children ages 3 to 5.

1. Ask yourself in advance, what can I do to avoid problems?

2. Facilitate the development of self-control in children by using positive guidance techniques, such as modeling and encouraging expected behavior, redirecting children to a more acceptable activity, and setting clear limits. Your manner affects children's behavior.

3. Adults can often use their voices, hands, faces, and actions as tools for maintaining control and keeping a lot of problems from happening. An adult who combines caring with fair and steady rules sets an example also. Children who are treated this way tend to cooperate.

4. When talking to children, you need to kneel down (to meet at their eye levels), look kindly and intently into their eyes, reach out and take gentle hold of their arms and shoulders, or sit down right there to talk out the difficulty. If you keep calm, fair, loving and strong, they learn to trust you and cooperate with you. Remember, firm, friendly, and fair.

5. What do you do when a child spits?
Tell children, firmly, <u>where</u> they can spit, but that they cannot spit at people.

6. What do you do about hitting, biting kicking, scratching, or attacking?
State the rules. "I cannot let you hit people. If you have to hit, then bang on the floor or punching bag or lump of clay. I know how you feel, but I cannot let you hurt people, and I cannot let them hurt you."

7. Fighting.
   a) First, separate the two children.
   b) Comfort the bitten child and make sure that he or she is all right, receiving first aid, if necessary. Have another adult help you, so you can talk to the biter.
   c) Make it firm and clear that you will not allow attacking of people.
   d) Take the child to do some quiet activities.
8. Effective and decent ways to conduct yourself during a child's explosive outburst: Use your hands and arms and body to hold the child in your arms or in a small room with you.

9. Rule of thumb when planning curriculum: have as many activities as you have children. Suggested activities: dramatic play, blocks, science, math, games and puzzles, books, art, music, sand, water play, and wood working bench.

10. Use positive reinforcement. Try not to say "No," though at times it is very necessary.

Issue Around the Use of Corporal Punishment, Punishment and Rewards - Punishment basically is a penalty that is given as a consequence of inappropriate behavior or when rules are broken, and it should not be limited to corporal punishment, (i.e., hitting, spanking, etc.)

Corporal punishment should be used as a last resort. Some other disciplinary methods that parents can and should use are: Discussion and confrontation, taking away privileges, ignoring and time-out, and general behavior modification techniques. Spanking should only be used as a last resort and to emphasize, extreme negative situations (e.g., when your child is playing with matches) but, corporal punishment is not the most effective teaching tool.

So, a couple of things that we as parent educators must be aware are 1) we will not change the behavior of corporal punishment overnight, 2) we must provide parents with effective alternative disciplinary strategies and 3) in instances where it is obvious that corporal punishment has

become abusive, we must be aware that there are some other mental and stressful factors that are occurring in the home.

Some things that parents can do with their young children instead of spanking are:

1. Distract the child from what he/she is doing
2. Help them express their feelings to you, i.e. why they are upset
3. Reinforce to the child that you mean what you say.
4. Spend as much time with the child as you can
5. Place the child in a time-out corner away from you (for only 5 - 10 minutes at a time). This will enable you to cool-off and also teach the child that she/he will be isolated for inappropriate behavior.
6. Ignore the behavior.

For an older child and/or adolescent, the following are suggested corrective methods:

1. Loss of privilege(s)
2. Being grounded
3. Restriction
4. Parental disappointment

But in initiating punishment, parents should be aware that 1) the punishment should be given close to the time of the inappropriate behavior -- don't wait until daddy comes home; 2) it should be behavior-focused and not people-focused, 3) the punishment should be fair and related to the behavior, and 4) it must be related to pre-established family rules.

Parents must also learn to give rewards and praise for appropriate and acceptable behavior, if not, our children will only be reminded of what they are doing wrong, not what they are doing right. Remember, the more of what you pay attention to is what you will get more of.

Appropriate types of rewards, particularly among older youth are:

1) Praise - lets the child know that their behavior is appreciated or that you love them for just being such a wonderful person/child

2) Touch - nurturing touches like hugs, a pat on the back

3) Privileges - allows children to know that they are trusted by their parents.

4) Material rewards/incentives, i.e. allowances, clothes, etc.

Have the parents fill out the exercise (6D and 6E) to help them determine appropriate punishment/ rewards and alternatives to hitting and yelling (Exercises 6D-6E).

Developing Positive Self-Esteem in African-American children - Self-esteem is how we feel about ourselves. Once we recognize that, it becomes a primary source of self-motivation. In other words, we behave the way we feel. When we feel good about ourselves, we do good things, when we feel bad about ourselves, we participate in negative behavior patterns and treat others in a negative manner.

Children's self-esteem is developed from the reflection of themselves that they see in their parents, teachers and other adults. If parents constantly treat and label their child in a certain manner, then generally, that is how the child will perceive him/herself.

By the time an African-American child is seven or eight, he/she has been labeled by educators and family members. If those labels are ones that will keep that child from performing at their best, then it is time to change that label.

Discipline And Self-Esteem In African-American Childern

In order to build positive self-esteem in our children, parents must learn to build self-esteem in themselves, because they are passing down whatever they feel about themselves to their children. For example, if a parent feels that they are only good enough for certain things and has a low self concept, then they will transmit their behavior pattern to their children, sometimes even taking it out on them. Oftentimes parents are repeating messages that their parents gave to them. Those messages may be good or bad. Have the parents complete exercise 6F, to help them identify early messages that they may carry so that they can eliminate the negative ones.[6]

If a parent treats their child as a bright, loving, and talented individual, then that child will live up to those expectations and more than likely become that type of person. But if a parent feels that they themselves are a terrible person, unsuccessful and are mistreated all the time, they will treat their child as such because their child is an extension of them. Not only that, the type of behavior that they, as an adult exhibits, is what their child will learn. Our children, at a young age, do not question adult expectations of themselves, they only live up to what is expected of them.

Since the development of self-esteem emerges from the first contact that the child has with his/her primary caretaker, any negative labels given by outside adult persons can be counteracted, only if the primary parent/caretaker can display positive behavior patterns to that child. When the parent constantly criticizes the child, rather than the child's behavior, then that will negatively affect the child's self-esteem.

In conjunction with the foregoing, parents must also be aware of the images that they surround their child with, via the T.V., literature that their children read, or the home environment.

If you constantly are telling your children that they are beautiful Black children, yet they only watch blond hair blue-eyed people on T.V., read only White-oriented literature, or have no Black visual images, (i.e., pictures) of beautiful Black children in the home), then they will begin to question your sincerity and their own perception of themselves as beautiful Black children.

We must feel positive about ourselves as adult African-American and display those images throughout our homes, so it can be reinforced in our children.

If we truly feel proud as an African people, then again, we should use an African frame of reference in our household. The problem comes in when we accept a European outlook on most images, like beauty instead of an African one. If we as adults have a problem with an African frame of reference and image, then we truly do not love ourselves as an African people. Exercise 6G is a test for family members to test their self-esteem from an Afrocentric perspective.[7]

Family activities can be centered around re-culturing and re-orienting ourselves and learning about the beauty of our people.

Chart A in the following shows certain characteristics that are needed for an African-American child to obtain certain life goals set by their parents; chart B shows things that African-American parents can do to help their child develop positive characteristic to achieve their life goals.[8]

CHART 6A

WHAT BLACK PARENTS CAN DO TO HELP THEIR CHILDREN DEVELOP THE NECESSARY CHILD CHARACTERISTICS

1. *Model and Teach Love and Understanding* Through (a) Showing and expressing satisfaction with child's characteristics and abilities, such as how child looks, talks, walks, the child's temperament, feelings and style. (b) Seeking out and enjoying the company of the child. (c) Providing much verbal and physical appreciation for all of the child's efforts and achievements, (d) Being sensitive to the child's needs and viewpoints, (e) Finding regular chit-chat times with child to better get to know the child as a unique individual.

2. *Model and Teach Pride in Blackness* Through drawing child's attention to and communicating positively about (a) The African heritage, (b) The courage and achievements of Black people, (c) The strengths of Black families, (d) The unique customs and language forms of Black Americans. Black pride is also taught by (e) Avoiding the disparagement of Black people and blackness, and (f) Helping the child to understand and cope with racism.

3. *Model and Teach Self-Discipline* Involves teaching the child to learn how (a) To delay receiving an immediate satisfaction in order to obtain a greater future satisfaction. (b) to control anger and aggression so that they work for the child and Black people rather than against them, (c) To be respectful and considerate of others, (d) To behave within the approved social guidelines of the group and society, and (e) To resist temptations to engage in unhealthy or illegal behaviors and life styles.

4. *Model and Teach School Skills and Study Habits* Includes teaching young children (a) To talk, and (b) Talk about and appreciate differences and similarities in what they see, hear, smell, taste, touch and feel. Includes helping children learn basic school skills like, (c) Reading, (d) Writing, (e) Computing (f) Planning ahead, (g) Problem solving. Involves helping them learn (h) Good study habits. Also involves (i) Working closely and cooperatively with child's school and teachers to insure a good formal education.

5. *Model and Teach Healthy Physical Habits* Through (a) Providing nutritious foods and beverages, (b) Providing healthy and sanitary living conditions, (c) Arranging family life to allow for ample sleep, rest, relaxation and exercise, and (d) Using health services for preventive check-ups as well as for the treatment of illnesses and health problems.

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LIFE GOALS FOR BLACK CHILDREN AND CHILD CHARACTERISTICS THAT ARE IMPORTANT FOR ACHIEVING THESE LIFE GOALS

I. Life Goals for Black Children

1. *Achieve Loving and Healthy Human Relationships* -- with spouses/lovers, family, friends, work associates, and with their own children.	2. *Achieve a Good Education* -- high school, college, graduate or professional school, art or trade school education, etc.	3. *Achieve a Good Job* --Professional managerial and executive jobs, trades, arts, clerical, entertainment, sports jobs, etc.	4. *Help the Black Community* -- Does job or volunteer work that helps Black people and the Black community; becomes part of organizations that advance Blacks as a group, etc.	5. *Resist the Pressure of the "Street"* -- Does not become part of gangs, gang warfare, delinquency, crime, pimping, prostitution, drug abuse, drug peddling, etc.

II. Child Characteristics That Are Necessary for Obtaining Life Goals

1. *High Self-Esteem* Where child regards him or herself as a person of worth, and feels good about his or her own abilities, characteristics and self.	2. *Black Pride* Where child has positive attitudes and love for Black people and blackness, and therefore feels pride in being a Black person and a member of the Black community.	3. *Self-Discipline* Where child is able to control his/her own emotions and behavior in order to achieve positive long and short term goals for him/herself, for others, and for Black people as a group.	4. *Good School Abilities and Study Habits* Where child has good talking and communication skills, good reading, writing and math skills, good abilities to plan ahead and solve problems and good study habits.	5. *Healthy Physical Habits* Where child eats and drinks nutritious foods and beverages, and has good exercise, rest, relaxation and sleeping habits.

The subsequent exercises are ones that will help all family members to become aware of and develop their self-esteem, (Exercises 6H through 6I).

Below is a checklist that will help parents determine whether or not their children have high or low self-esteem. We also included a Self-Esteem Aid Kit for parents, which will help in the development of their children's self-esteem.

CHECKLIST

Indicators of High Self-Esteem

- feels comfortable talking with teacher after/before class
- makes significant choices
- has a neat and clean appearance
- asks questions
- works well independently
- smiles, laughs and has fun
- gets along with peers/elders
- keeps calm when things go wrong
- says positive things about school
- pays attention in class
- seeks out new activities on his/her own
- is a leader
- keeps busy in free time
- appears happy
- _____(add your own)

Indicators of Low Self-Esteem

- depends on adults a great deal
- has difficulty making decisions
- has an unkept appearance
- constantly asking for praise
- extremely shy
- sucks thumb or bites nails
- cries for no or little reason
- always criticizing and teasing others
- sore loser in competitive games
- keeps to self a great deal
- shows little or no effort

- always bored
- school work is often sloppy or incomplete
- _____(add your own)

THE SELF-ESTEEM AID KIT

Unconditional Love

Demonstrate unconditional love and acceptance, distinguishing between who your child is and what he does. As Mr. Rogers says, "I like you just the way you are."

Uniqueness

Remind your child often that he is special and unique. Encourage his individual talents.

Mutual Respect

Treat your child as you would wish to be treated. By respecting yourself and others, you will be serving as a good role model for your child.

Competence

Create a climate that allows your child to gain competence and self-reliance while keeping your expectations at a realistic level.

Praise

Offer specific and sincere praise whenever possible. Catch your child being good!

Discipline

Focus on positive instruction and correction. Provide choices and then expect your child to accept the natural consequences of his actions. Consistency in the establishment and enforcement of limits gives a child a sense of security and belonging.

Communication

Allow your child to express his feelings and accept them. Give him your undivided attention when he is talking with you, remembering the importance of eye contact. Convey your love through physical affection.

Humor

Maintain your sense of humor and enjoy your child.

EXERCISE 6A

WHICH WOULD YOU CHOOSE?

1. If your were with your family in a boat that capsized far from shore and there were only one life preserver would you ------

   A _____ save your mother/father
   B _____ save one of your brothers/sisters
   C _____ save yourself

2. If you were stranded on a deserted island which would rather have with you?

   A _____ the Bible
   B _____ the complete works of Shakespeare
   C _____ the history of civilization

3. Pretend that our mother has died and your father is old. What would you do?

   A _____ invite him to live in your home
   B _____ place him in a home for the aged
   C _____ get him an apartment for himself

4. Which would you be more concerned about, as you grow older?

   A _____ lung cancer
   B _____ overweight
   C _____ declining vision

5. Which is most important in a friendship?

A _____ loyalty
B _____ generosity
C _____ honesty

6. Which do you think is most harmful?

A _____ cigarettes
B _____ marijuana
C _____ alcohol

7. Which would you least like to be?

A _____ very poor
B _____ very sickly
C _____ disfigured

8. Which season do you like best?

A _____ winter
B _____ summer
C _____ spring

9. What kind of spouse would bother you most?

A _____ one who interrupts
B _____ one who spends too much money
C _____ one who messes up the house

EXERCISE 6B

VALUES

Here are 28 commonly held values. Read the list and decide which of these are most important and least important to you. Number the one that is most important to you with a (1), the second most important with (2) Go all the way down to 28 with the one that is least important to you. Use the left line.

MY VALUES PRIORITY

_____ FAMILY _____

_____ CAR _____

_____ GIRLFRIEND/BOYFRIEND

SPOUSE _____

_____ EDUCATION _____

_____ CAREER _____

_____ PERSONAL GROWTH_____

_____ SOCIAL ACTION/

JUSTICE _____

_____ HONESTY _____

_____ SECURITY _____

_____ RELIGIOUS OR

SPIRITUAL GROWTH_____

_____ FRIENDSHIP _____

_____ SPORTS ABILITY _____

_____ MATERIAL POSSESSIONS_____

_____ PLEASURE _____

_____ KNOWLEDGE_____

_____ HELPING OTHERS _____

_____ MONEY _____

_____ RESPECT AND

RECOGNITION_____

_____ HEALTH _____

_____ FREEDOM _____

_____ MARRIAGE _____

_____ LEADERSHIP_____

_____ CONFIDENCE_____

_____ POPULARITY_____

_____ ACHIEVEMENT _____

_____ GOOD LOOKS_____

_____ CLOTHES _____

EXERCISE 6C

OUR FAMILY RULES

_____ _____

Family Name Date We Made Our Rules

What We Want What We Don't Want

1. _____ 1. _____

_____ _____

Reward _____ Penalty _____

2. _____ 2. _____

_____ _____

Reward _____ Penalty _____

3. _____ 3. _____

_____ _____

Reward _____	Penalty_____
4. _____	4. _____
_____	_____
Reward _____	Penalty_____
5. _____	5. _____
Reward _____	Penalty_____

EXERCISE 6D

A. During Family Roundtable Discussions, take turns responding to the following statements:

- The type of punishments I think should be used for misbehavior are

  _____

  _____

- The type of rewards I think should be used for good behavior are

  _____

  _____

B. Complete the exercise 6E entitled Alternatives to Hitting and Yelling

C. End the discussion with a family hug.

EXERCISE 6E

ALTERNATIVES TO HITTING AND YELLING

A. Instead of hitting and yelling, three things I can do are:

1. _____

_____

_____

2. _____

_____

_____

3. _____

_____

_____

B. Three things I think other family members can do are:

1 _____

_____

_____

2. _____

_____

_____

3. _____

_____

_____

EXERCISE 6F

In our culture, children are usually raised by one or two or three caring adults. In some cultures, a group of caring adults raise children - the notion of nuclear (2 parent) families is relatively new in history. Either way, the messages children choose to internalize very early are potent and long lasting. This is helpful because it gives security to individuals.

Our early messages resemble a storehouse of cassette tapes or video tapes that give order and meaning to our lives. However, sometimes early messages are no longer functional. One of the ways we can keep ourselves healthy and functioning well is to pull out our old tapes, examine them, and decide whether we want to keep them the way they are or update them.

Early Messages I Chose to Hear

This exercise is designed to help you discover early messages of yours that are helpful to you, and to rewrite any early messages that are not helpful. Provide group/class members with a sheet containing the following statements. Encourage them to either cross out those that are not positive forces in their lives or cut those lines out and tear them up. Encourage them to rewrite the unproductive ones as they would have like to have heard them and put a star with those that were productive/positive ones. Now celebrate the ones that you use to help you in your life.

I like to hug you.
Think.
I like watching you put your puzzle together
It's OK to go exploring. I'll still be here.
Don't brag.
You have a big mouth.
Why can't you be like your brother?
She needs help.
I feel good that you can tell when you're feeling angry at me.
You're so wild.
You can succeed.
I wish you hadn't been born.
It's OK to feel mad, but you are not to hit yourself or anyone else.
You're so smart.
Try, try, try again.
You're just like me.
Always be a happy girl.
You're a good little girl.
You're messy.
You're a meany.
Be a good boy.
Drop dead
How are you?
I like your hugs.
I hate you.
You are a busy body.
Are you still here?
Make me proud.
You goofed again.
She is our slow one.
You back again?
Hi. I'm glad you're here.
Why did she have to come here.
You're stupid.
You dummy.
You're ugly.
I love you.
You klutz.
You smarty-pants.
You're a mess.

I wish you had never been born.
She does pretty well considering her family.
Don't waste time playing.
You're OK if you take care of me.
She's a problem.
My day is better when I see you.
I'm glad you're growing up.
I'm glad you're a girl.
I wish you were a boy.
I need you to help take care of _____.
I like/enjoy you.
Don't get angry with me.
Work hard, or I won't like you.
You can't do anything right.
Now, behave.
I'm not afraid of your anger.
If you have a problem, fix it.
What will the neighbors think?
you.
What will the neighbors think?
you.

Will you ever learn?
That's no excuse.
Think the way I tell you to think.
Please other people.
Be successful.
Hurry and grow up.
Your needs aren't important
Work hard.
You must be proud of yourself.
If something goes wrong, it must be your fault.
You're so slow
Mind your own business.
You drive me up the wall.
You're smart.
I wish you weren't here.
Don't have fun.
Don't expect others to take care of

Don't expect others to take care of

EXERCISE 6G

AFROCENTRIC SELF-ESTEEM
What is Self-Esteem?

Self-esteem helps to tell you how you feel about yourself. People with low self-esteem normally do not feel too god about themselves. People who have high self-esteem generally feel real good about themselves.

A self-esteem that is guided by Afrocentric principles will help you to:

1. Be proud of whom you are.
2. Feel positive about yourself.
3. Never feel inferior to anyone.
4. Do well in school.
5. Have respect for yourself.
6. Respect your parents and elders.

Discipline And Self-Esteem In African-American Childern

To help you judge your Afrocentric self-esteem, please answer the following questions:

1. People of African descent are a minority in the world.
   Yes_____ No_____

2. People of African descent built the world's first great civilizations.
   Yes_____ No_____

3. I believe I'm a very special person.
   Yes_____ No_____

4. I'm as good if not better than people of other races.
   Yes_____ No_____

5. I can be a good student if I want to be.
   Yes_____ No_____

6. I like my skin color the way it is.
   Yes_____ No_____

7. I have pride in my race.
   Yes_____ No_____

8. I believe I can accept difficult challenges.
   Yes _____ No_____

9. I have pride in myself.
   Yes_____ No_____

10. I can feel good about myself without using alcohol or drugs.
    Yes_____ No_____

Appropriate Answers to Afrocentric Self-Esteem Quiz

The following answers are appropriate because they reflect a high self-esteem that is desirable for African American youth.

Answer		Reason
1.	No	There are over 400 million people of African descent in the world.
2.	Yes	People of African descent built the world's first great civilizations in ancient Kemet (Egypt).
3.	Yes	You are a very special person because everyone has a special quality given to him or her by the Creator.

4.	Yes	You are a very special person because everyone has a special quality given to him or her by the Creator.
5.	Yes	If you are serious and study hard, you can be an excellent student.
6.	Yes	Your skin is beautiful because it is the color given to you by the Creator.
7.	Yes	It is only natural and right for every individual to have racial pride.
8.	Yes	Life is full of challenges and you must be prepared to face them to achieve your true potential.
9.	Yes	Having pride in oneself is important because it helps you to have confidence and deal with difficult situations.
10.	Yes	Alcohol and drugs are known to make people have low self-esteem and they are harmful to you.

RATING	LEVEL OF SELF-ESTEEM
8 - 10	High Self-Esteem
5 - 7	Medium Self-Esteem
1 - 4	Low Self-Esteem

NOTE: If you rated low, do not be discouraged because you can develop a high self-esteem by applying some of the principles in this workbook to your life.

EXERCISE 6H

SEEING THE POSITIVE

Circle at least five qualities that you think best describe you.

kind	ambitious	understanding
honest	proud	smart
considerate	friendly	strong
caring	loyal	attractive
helpful	patriotic	athletic
loving	grateful	creative
funny	thoughtful	sensitive
patient	hard-working	musical
moral	healthy	ethical

Not listed but true about you:

_____ _____ _____

Incomplete Sentences

1. The reason I am a good human being...
2. I am a good son/daughter because...
3. I am a good friend because...
4. Something that makes me a good student is...
5. I am pleased with my...
6. One skill I have is...
7. One thing that people like about me is...
8. One thing I like about myself is...
9. I am really good at...

EXERCISE 6I

Improving Specific Self-Esteem

1. Write down your children's names and positive/negative labels.

Child's Name	Positive Label	Negative Label
a._____	a._____	a._____
b._____	b._____	b._____
c._____	c._____	c._____
d._____	d._____	d._____
e._____	e._____	e._____

2. Suggestions on how to help children develop a positive label.

a. _____

b. _____

c. _____

d. _____

e. _____

f. _____

g. _____

h. _____

i. _____

3. Write down three specific ways you can help to improve your child's self-esteem.

a. _____

b. _____

c. _____

4. Write down a negative label you have for yourself.

Negative Label for Self	Positive Label for Self
_____	_____

5. Three things I can do to improve my own self-esteem.

a. _____

b. _____

c. _____

The Developmental Stages Of Children

Birth to Age Five - The first year of life the child grows the fastest. The newborn can recognize the mother's smell by six to ten days. They have automatic reflexes (i.e. hand to mouth) at 0-2 months; the following is a list of usual activities for a baby during the first year.

1 MONTH

Your Child's Age

Able to raise head from surface when lying on tummy. _____

Pays attention to someone's face in his or her direct line of vision.. _____

Moves arms and legs in energetic manner _____

Likes to be held and rocked _____

2 MONTHS

Your Child's Age

Smiles and coos _____

Rolls part way to side when lying on back _____

Grunts and sighs _____

3 MONTHS

Eyes follow a moving object _____

Grasps objects when placed in his or her hand _____

Babbles _____

4 MONTHS

Holds a rattle for an extended period of time _____

Laughs out loud _____

Recognizes bottle and familiar faces _____

5 MONTHS

Reaches for and holds objects _____

Stands firmly when held _____

Stretches out arms to be picked up _____

Likes to play peek-a-boo _____

6 MONTHS

Turns over from back to stomach _____

Turns toward sounds _____

Sits with a little support (one hand bracing him/her) _____

Persistently reaches for objects out of his or her reach _____

Listens to own voice _____

Crows and squeals _____

Reaches for and grasps objects and bring them to mouth ..... _____

Holds, sucks, bites cookie or cracker - begins chewing ..... _____

7 MONTHS

Can transfer object from one hand to the other ..... _____

Can sit for a few minutes without support..... _____

Pats and smiles at image in mirror _____

Creeps (pulling body with arms and leg kicks) ..... _____

Is shy at first with strangers ..... _____

8 MONTHS

Can sit steadily for about five minutes..... _____

Crawls (on hands and knees)..... _____

Grasps things with thumb and first two fingers ..... _____

Grasps things with thumb and first two fingers ..... _____

Likes to be near parent ..... _____

9 MONTHS

Says Ma-ma or Da-da ..... _____

Responds to name ..... _____

Can stand for a short time holding onto support ..... _____

Able to hit two objects together on his or her own ..... _____

Copies sounds ..... _____

10 MONTHS

Able to pull self up at side of crib or playpen ..... _____

Can drink from a cup when it is held ..... _____

11 MONTHS

Can walk holding onto furniture or sides of crib or playpen ..... _____

Can find an object placed under another object ..... _____

12 MONTHS

Waves bye-bye ..... _____

Can walk with one hand held..... _____

Says two words besides Ma-ma/Da-da ..... _____

Enjoys some solid foods ..... _____

Finger feeds self ..... _____

The Developmental Stages Of Children

In terms of the learning development of African-American children versus children from European or Western society, African-American children seem to have more vibrancy or verve than their western and European counterparts. Thus they tend to be labeled hyperactive as opposed to children who have a higher energy level. Therefore, the African-American child must have learning and educational experiences that will draw out their God given talents.

The following is a comparison of African-European Psychometer Development.[8]

1. Nine hours old, being drawn up into a sitting position, able to prevent the head from falling backwards (Euro 6 weeks).
2. Two days old, with head held firmly, looking at face of the examine (Euro 8 weeks).
3. Seven weeks old, supporting herself in a sitting position and watching her reflection in the mirror (Euro 20 weeks)
4. Five months old, holding herself upright (Euro 6 months) taking the round block out of its hole in the form board (Euro 11 months).
5. Five months old, standing against the mirror (Euro 9 months).
6. Seven months old, walking to the Gesell Box to look inside (Euro 15 months).
7. Eleven months old, climbing the steps along (Euro 15 months).

The next list is that of general development traits for children ages 15 months through five years.

15 months old - demanding, assertive and wants to do things themselves. They can learn skills that involves some fine motor coordination, enjoys short confined play periods.

15 MONTHS Your Child's Age
Walks by self; stops creeping
Shows wants by pointing and gestures
Scribbles on paper after shown
Begins using a spoon
Cooperates with dressing

The Developmental Stages Of Children

18 months old - strong, locomotor drive (urge for self-propelled movement) and involved in gross motor activities; in the "get into everything stage" and has short attention span; can play well alone for periods of time.

18 MONTHS Your Child's Age

Can build a tower with 3 blocks
Likes to climb and take things apart
Can say 6 words
Tries to put on shoes
Drinks from cup held in both hands
Likes to help parent

21 months old - More definite about food likes and dislikes. Can pour things from one dish to another. Sleep difficulties may occur; may have difficulty falling asleep, may awake and get up during the night, and may get up fussy. Some are toilet trained and some are not. More responsive to and demanding of adults. Being physical, hitting, biting, touching and patting, etc. Distracting them from inappropriate behavior is a more effective technique than just telling them no.

24 months - Is cutting the last of early teeth and beginning to form words. Some children at this age can be successfully toilet trained; they still demand attention, is dependent on mother and often shy with strangers.

24 MONTHS Your Child's Age

Able to run
Walks up/down stairs using alternate feet
Says at least 50 words
Sometimes uses 2 word sentences
Points to objects in a book

30 months - At this age goes through extremes. In the latter stages they have to be managed more than disciplined, (i.e. temper tantrums being common. They want to be independent and dependent at the same time. The child is generally completely toilet trained, night-time wetting may still be common). Speech continues to develop and advance. Appetites may vary, play with other children may still be difficult.

The Developmental Stages Of Children

3 YEARS

Your Child's Age

Can repeat 2 numbers in a row
Knows his or her sex
Dresses self except for buttoning
Can copy a circle
Can follow 2 commands of on, under, or behind. (i.e., stand on rug
Knows most parts of the body
Jumps lifting both feet off ground
Can build tower with 9 blocks

4 YEARS

Your Child's Age

Can repeat a simple 6 word sentence
Can wash hands and face with help
Can copy a cross
Can stand on one foot
Can catch a tossed ball

5 YEARS

Your Child's Age

Can follow three commands
Can copy a square
Can skip

The Middle Years, Ages 6 to 12 - During the middle years, between the ages of 6-12 years, growth occurs unevenly. Facial features change during this time. Children in the primary grades may still appear babyish.

The child's muscular coordination and control are not complete, but manual dexterity and eye-hand coordination are still developing.

When a child reaches the age of about 9 - 11, they are usually very active and begin to participate in groups, particularly neighborhood groups.

Furthermore, by the age of eight, most children have internalized their parents racial attitudes and prejudices, as well as religious and political beliefs. They are very sensitive to criticism and want to be accepted and liked by their peers; also, they tend to associate with members of the same sex.

The Developmental Stages Of Children

During this time period, it is important for parents to get their children involved in healthy and positive activities, particularly in the community that they live in, as children at this age are easily influenced by their peers.

When an African-American child does not receive the guidance and leadership that they need, from their parents, neighborhood institutions and churches, they will turn to the streets and gang-like groups. This is a means to compensate for the lack of guidance that he/she receives from adults.

One must realize that the streets are institutions themselves, with a certain code of ethics rules and behavior patterns and leadership that can easily replace what a child does not get at home. The following is a list of behavioral traits that African-American children learn in the streets:[10]

BEHAVIORAL TRAITS OF BLACK GHETCOLONY CHILDREN IN THE STREET INSTITUTION

Ages		Traits Learned
8	-	begins to hang with small groups
	-	begins to learn self-defense
	-	begins to learn how to signify and play dozens
	-	knows the meaning of "p_____" and "f_____"
	-	has a fair understanding of his poverty
	-	begins to develop certain inferiority feelings about race
	-	begins to have certain negative attitudes toward his community
	-	begins to develop attitude toward school
9	-	becomes a better fighter
	-	learns about policy, craps, etc.
	-	begins to identify with certain specific groups
	-	begins occasional truancy
	-	becomes familiar with ghetto life styles
	-	begins to challenge authority models
	-	realizes the need to develop "coping skills"
	-	begins to spend more time on the streets
10	-	becomes more inquisitive about sex
	-	becomes more acquainted with weapons
	-	learns how to rap
	-	becomes more active with groups

The Developmental Stages Of Children

- begins to establish his street image
- is able to see certain ambiguities in society
- becomes more proficient with street language
- is aware of community's "hot spots"
- begins to perfect his coping skills
- begins to experiment with cigarettes and sometimes alcohol and dope

11
- begins associating with older boys
- begins to use the word "MF"
- sex interest increases
- is able to distinguish youth officer, truant officer
- signifies and plays the dozen consistently
- spends most of his leisure time hanging around on street
- may have engaged in his first misdemeanor

12
- is ready for street gang activities
- has good awareness of street culture
- becomes more clothes conscious
- knows the life styles of the pimp, hustler, street man, militant, etc.
- can rap with adults
- may begin having sex relations
- has formed an image of himself
- may begin smoking reefers or dropping pills
- becomes skeptical of social institutions

Parent involvement is more and more critical during this age range because children are subjected to real peer pressure, pressure from the mass media to grow and develop more rapidly, pressure from school to succeed and from commercial advantages/disadvantages of parents trying to give their child the edge or give their children what they did not have.

Parents should be leery of doing that because children are left with no childhood of their own as they live through their parents' second childhood. Also, they do not understand the moral implications of having everything given to them as opposed to learning how to earn things for themselves.

Children during the middle years learn multi-sets of cultural norms at the same time, as they are exposed to the standards and moral codes of ethics by adults, as well as peers. Children in this age group may have the following characteristics:

1) May become strangers to their families

2) Have different cultural patterns than their parents

3) May have good/bad friends

4) May belong to a group or be excluded from other groups

5) Some may be loners

6) May have little self-control in terms of anger

7) May have some behavior, emotional, and scholastic problems as they learn how to adjust

8) May have an obvious increase/interest in sex

9) Brothers/sisters may be friends or enemies

It is important that parents are re-strengthening family ties and unity and are very visible as leaders. Also, the more privileges children have, then the more responsibilities they should also acquire.

Family celebrations, rituals and gatherings should be a major or component of the family's activities. Family involvement is the key, and it can open many doors; so, make sure events and activities are scheduled around the whole family as the children acquire more knowledge of their environment and the world.

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ATTACHMENT 7A

The following is a list of things that parents do which can encourage drug/ alcohol use. Have parents re-work this list to discourage deviant behavior

Sixteen Home-Tested Ways to Encourage Your Child to Use Drugs

1. Never eat together as a family.
2. Never have family traditions which occur weekly, monthly or annually that children can look froward to.
3. Never listen to your children -- talk at them but not with them.
4. Never let your children experience cold, fatigue, adventure, injury, risk, challenge, experimentation, failure, frustration, discouragement, etc.
5. Teach them to "do as I say - not as I do."
6. Leave the responsibility of spiritual training and development to the schools and church, but don't teach them at home.
7. When confronted with the choice of whether to spend your time or money on a material pursuit or on a family activity, always choose the material object.
8. Expect your child to achieve, to win, but don't teach him the principles of life, of living. Let him learn them on his own.
9. Take a "pick-up" pill in the morning, followed by a "relaxant" at night.
10. Never correct your children appropriately, but uphold them before the law, school, church and friends as "not my little boy."
11. Undermine the role of the father in the home - never have the father's influence in the home - stay together for the sake of the children - or better yet, get a divorce.
12. Keep your home atmosphere in a state of chaos.
13. Always pick up after him - never let him take any responsibility.

14. Always solve his problems - make his decisions.

15. Be too busy with business, civic or social life to spend time with your children. Or, if you do happen to have time, spend it together ... watching television.

16. Don't teach them when they're young. wait until they are old enough to learn and decide right or wrong for themselves.

Health And Spirituality

"Much of the lore that was formerly passed down from woman to woman has been packaged by professionals and sold back to women."

African-Americans face difficult challenges, insuring their families' optimum health. Euro-traditional sources of health care are not an option, because many families are uninsured or underinsured. Traditional sources of health advice, experienced relatives are often not available because of the demise of the extended family.

They live in environments that are toxic, urban areas filled with the remnants of urban industry and lead filled homes.

Budgetary restrictions compounded with a lack of nutritional knowledge also forces parents to feed their families diets that result in the high incidence of cardiovascular disease, diabetes, obesity and cancer.

As parent educators, we must aid parents to believe in their abilities as health educators, advocates and care givers.

Central to physical and mental health for most African-Americans is spirituality. Spirituality, or a belief in a supreme being is the common strand that binds most African-Americans. It affects how we view each other, social customs, health, and when and how we receive health care. One's spirituality is central to parenting as it is the basis for family value systems.

Health Resources and Education - Paramount to achieving optimum family health is health information awareness. Parents should be aware of

- basic first aid
- sign of ill health
- when it is appropriate to seek professional advice

This information can be obtained via practical manuals on child care, such as Dr. Spock's Baby and Child Care.

Additionally, professional advice can be obtained free of charge in most areas from well-baby clinics, free clinics, emergency rooms and health departments.

Parents should develop relationships with experienced parents in their neighborhoods, schools and churches. These parents can be invaluable sources of practical advice. Parent educators should stress, when in doubt, seek professional advice.

Parent must become aware of health resources in their community. Exercise 8-1 can be utilized to achieve this. Parent educators must be in partnership with the parents as it is an exercise for both.

Hand-out 8-1 should be used as a point of discussion with parents. Parents may not be familiar with some of the medical terms used, so it is helpful to, in discussion, use more common names for diseases. Parents should be aware of the actual disease names.

Home Health Hazards - The leading cause of death and injury of children under twelve is home health hazards. Home health hazards are conditions in the home that could cause injury to all family members, but are the most dangerous to children. they include but are not limited to the following:

- lead paint poisoning
- unsafe slippery tubs and pools, stairs and windows
- small toys and objects that can be ingested

African-American children in urban areas are at high risk for lead poisoning. Lead paint before 1970, was commonly used to paint houses, furniture and outside food packages.

The use of lead paint is now banned, yet many children are poisoned by eating paint that is peeling or chipped on window sills, walls, stair rails and plaster that lead has "leaked" into from paint. If ingested undetected for long periods, it can cause brain damage, and in rare cases, death.

All children under ten years old should be tested for lead poisoning on a regular basis. As a precautionary measure, parents should inspect the exterior and interior of their homes for signs of possible lead paint contamination which are:

- old peeling paint on any surface
- paint covered window sills and handrails
- exposed old plaster

Samples can be taken to the local health department to be checked for lead. Additionally, repaint all old painted furniture with non-toxic paint, especially cribs.

While lead poison prevention is a major concern to many African-American parents, trainers must all emphasis prevention of other home health hazards. Childproofing one's home (refer to Exercise 8-2) can successfully prevent accidents and poisonings.

Human Sexuality - Sexuality begins at birth and ends at death. Children's ideas about human sexuality are constantly changing, based on external and internal forces.

Issues surrounding sexuality are often extremely difficult for African-Americans to discuss. Their parents often did not discuss sexuality issues and many parents remain uninformed.

Key to teaching children about sexuality issues is parents becoming aware about their feelings, about their sexuality and education of sexuality issues. Exercise 8-3 "Talking About Sex" can be used as a vehicle to get parents in touch.

It is important that parents begin educating their children on sexual issues early, beginning with teaching children correct names for body parts and providing information when requested.

Nutrition - Historically, African-Americans rites revolved around food. African-American society is one based on feasting, cooking and raising food.

Unfortunately, many African-Americans have paid a high price for this lifestyle. Over 2 out of 5 African Americans have high blood pressure, rising cancer rates and over one-third are overweight.

Economically disadvantaged African-Americans are forced to eat what is available and at a low cost. This is not often fresh fruit, lean meat and seafood.

What parent educators must stress to parents is to provide low cost nutritional alternatives to their families by adapting traditional foods by reducing salt and fat intake and introducing new foods to their families

Simple changes in diet can include substituting herbs for meat in vegetable dishes, eating raw inexpensive vegetables such as carrots and changing to a vegetable based rather than a meat based diet.

Parent educators may want to discuss practical assistance methods such as growing a small garden, shopping at garden markets instead of traditional supermarkets and developing budgeting clubs to buy items in bulk.

Parent educators should be aware that asking parents to make changes in their families nutritional nutritional habits is no easy task. Furthermore, some parents may try to resist change because of tradition.

An easy method is to "buy" parents into the process by having them prepare a list of favorite nutritional low cost recipes supplied by the parents. (Refer to Exercise 8-4)

Chemical Dependency - Of the many challenges to the collective spirit of the African-American family, chemical dependency is one the most devastating.

The pervasive use of alcohol and drugs with the glamorized lifestyle popularized by the media must be counteracted by strong prevention education by parents.

Parents can prevent drug use in their children by setting family values that emphasize drug-free behavior in all family members and by educating themselves and their children on the facts on drugs and alcohol.

Hand-out 8-5 "Teaching Children to Say No" can be used as a discussion point. African-American parents should use this hand-out as a basis for a "yes, I know about it and no I don't want it" education campaign with their families.

Throughout this subject area, the focus has been on the prevention of chemical dependency in children. Parents must also be aware of the signs of drug use in adult family members.

Health And Spirituality

Stress - The mental well being of each individual impacts on their physical and emotional health. Stress is a significant part of each parent's life.

When stress becomes unmanageable, parents must seek ways to lessen its effects on themselves and their families. Stress can be lessened by developing coping mechanisms such as exercise.

It is how we each identify and cope with stress and how we teach our children to cope with the stress that is critical.

Exercise 8-7 is to be used to enable parents to identify sources of stress and initiate the development of ways to cope.

Spirituality - The essence of the African-American experience is spirituality. The spirituality of African-Americans effects every aspect of parenting.

Parents should provide spiritual education to their children that reflects their spiritual beliefs and use those beliefs as a basis for developing family values.

Furthermore, parents must prepare their children to live in a multi-faith community. Children should be encouraged to learn about the traditions and rituals of other faiths, not seeing them as wrong-just different.

The awareness of their own spirituality and others gives children a world view that will prepare them for adulthood in the twenty first century.

Exercise 8-1

Have parents list possible health resources in the community. Compare and have a parent compile a final list after doing additional research. Distribute! Review Handout 8-1.

Exercise 8-2

Review "How to Childproof Your Home" at the end of the chapter.

Exercise 8-3

The following is an exercise for parents to prepare themselves to talk about sex with their children. Parent educators should lead group discussion in which parents share feelings and answers.

Talking About Sex

1. From whom did you receive your first sex information?

2. How old were you when you first received sex information?

3. What sexuality issues are most difficult to discuss with your child/children?

Exercise 8-4

Have parents look in magazines such as Ebony, Essence, Good housekeeping for recipes that are low cost, low fast. Have parents share their own low cost recipes and suggestions. Compile for parent's future reference.

Exercise 8-5

Review "Teaching Your Child to Say No" and have parents offer additional suggestions.

Exercise 8-6

Have parents break into small groups or pairs. In each group have each parent identify and list causes of stress in their life. Have parents trade lists and suggest ways to cope.

GUIDELINES TO PARENTS

When to Keep Your Child Home From School

1. Rectal temperature over 101, or oral temperature over 100 in the morning.

2. Conjunctiva, which is an eye infection commonly referred to as "pink eye." The eye is generally red with thick yellow drainage being excreted.

3. Bronchitis and/or croup. (They may occur together, but more often separately.) These can begin with hoarseness, cough, and a slight elevation in temperature. The cough may be dry and painful, but it gradually may become productive. In croup there is a loud noise as the child breathes in and there may be increasing difficulty with breathing.

4. Rashes that have not been diagnosed by physician. We urge you to have rashes diagnosed. If diagnosed as being due to an infection, we must have physician's assurance that the rash is no longer contagious before your child returns.

5. Impetigo of the skin. Shows up as red pimples. These eventually become small vesicles surrounded by a reddened area. When the blisters breaks, the surface is res and weeping. The lesions occur in moist areas of the body such as the creases of the neck, groin and under arm, face, hands, or edge of diaper. When your child may return is dependent upon the type of medication your physician has prescribed.

6. Diarrhea (watery or greenish bowel movements that look different and are much more frequent than usual.) A child should not return until **three** days have lapsed since the onset of the diarrhea, or until the diarrhea has ceased, whichever is the greater period of time.

7. Vomiting (more than the usual "spitting up" in the case of an infant.)

8. Severe cold with fever, sneezing and nose drainage.

9. If a child seems really sick without obvious symptoms. In this case, a child may look and act differently. There may be unusual paleness, irritability, unusual tiredness, or lack of interest.

10. With contagious diseases a child must be kept at home. Some of these are:

a) Measles (Red or German),
b) Chicken pox,
c) Mumps,
d) Roseola,
e) Scabies*, or
f) Head lice*.

11. If a doctor diagnoses an ear or throat infection, for example, and places the child on an antibiotic, the child should not be brought in until he/she had medication for at least 24 hours.

**Remain at home until treatment is commenced.*

CHILD-PROOFING YOUR HOME

1. Check any wall or painted surface for peeling lead-based paint or plaster. Old paint manufactured prior to February, 1978, may contain high levels of lead which may cause brain damage and/ or other health problems if consumed by small children.

2. All electrical outlets should be covered with plastic plugs, lock-it devices, or outlet covers, to reduce the chance of electrical mishaps.

3. Sharp or pointed furniture edges should be covered with bumpers or removed until your child is older. Glass or glass-topped tables should be a major concern.

4. Security gates for stairs should be used. Banister spindles should be blocked if they are wide enough for your baby to crawl through.

5. Windows should be equipped with window guards or stops. Furniture or any other types of stepping stools should be kept away from windows. Open windows should have screens.

6. Drawer stoppers help prevent inquiring children from pulling drawers out.

7. Place rubber mats under scatter rugs to help reduce slippage.

8. Secure bookcases, breakfronts, or other easily toppled types of furniture to the wall.

9. If you have glass doors, place colored tape on the glass at the child's eye level.

10. Have an extra set of keys for lockable from the inside or the locks can be removed or doorknob stoppers installed.

11. Make sure nothing dangerous is within reach when baby is in the crib, playpen, swing or high chair.

12. Fireplaces, heaters, and wood stoves should be surrounded and safety barriers.

13. Install smoke detectors and check batteries periodically.

14. Check closets for moth balls or deodorizers. If you use these, keep the closet doors locked.

15. Keep floors clear, to help reduce trip hazards for toddlers.

16. Keep drape and venetian blind cords out of reach.

17. Maintain water heater temperature at 120^{o} to 130^{o}, to reduce burn hazards for little hands.

18 Keep all health, beauty and cleaning products locked away from children.

19. Tape extension cords to walls or under furniture. Never trail extension cords across open spaces.

20. Place the numbers to the police and fire departments, and poison control next to each telephone, as well as 911, in areas that apply.

FOOTNOTES

1. Hale-Benson, Janice, Black Children, Their Roots, Culture and Learning Styles (Baltimore: Johns Hopkin Press, 1986)

2. Nobles, Dr. Wade. "Black Familiy" (Spring Quarterly, 1985)

4. Ochlberg, Barbara. Parenting for Peaceful Families (1985)

3. Nobles, Dr. Wade. op. cit.

5. Clark, Jean I. Self-Esteem, A Family Affair (Harper & Row, 1985)

6. Ibid

7. Perkings, Ugeni. Afrocentric Self-Inventory and Discovery Workbook for African-American Youth (Chicago: Third World Press, 1989)

8. Alvy, Dr. Kirby T. Black Parenting: Strategies for Training (New York: Irvington Publishers, Inc., 1987)

9. Kunjufa, Dr. Jawanzaa. Developing Positive Self-Image and Discipline in Black Children (African American Images, 1984)

10. Ibid., p. 19

11. The Boston Women's Health Book Collective. The New Our Bodies, Ourselves (Simon and Schuster, 1984), p. 71

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Boston Children's Hospital. Parent's Guide to Nutrition, Addison-Wesley Publishing Company, 1986.

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Ochlberg, Barbara. Parenting for Peaceful Families, 1984

Perkins, Ugeni. Afrocentric Self-Inventory and Discovery Workbook for African-American Youth, Third World Press, 1989

Spock, Dr Benjamin. Dr. Spock's Baby and Child Care, Pocket Books, 1985

U.S. Department of Education, Growing Up Drug-Free, A Parent's Guide to Prevention, 1989

Vlez, Gail Granet. The Parent's Resource Book, Signet, 1986

White, Evelyn C. Ed., The Black Women's Health Book, Seal Press, 1990

Williams, Chancellor. The Destruction of the Black Civilization, Third World Press, 1974

CHILDREN BOOKS FOR THE BLACK FAMILY

Aardema, Verna, What's So Funny, Ketu? illus. by Marc Brown. Dial Press, 1982.
Kindergarten - Grade 4
There is trouble in Ketu's household because Ketu laughs at everything. His wife is angry, she thinks he is "laughing at her." Beautiful and large illustrations.

*Aardema, Verna, Why Mosquitoes Buzz in People's Ear. Illus. by Leo and Diane Dillon. Dial.
Kindergarten - Grade 4
A profusely and brilliantly illustrated African tale book. A misunderstanding occurred between an iguana and a snake. This creates a chain of reactions that off-set the everyday natural events in the animal kingdom.

Awards: The Caldecott Medal Book.
The New York International Film Festival, Silver Award

Albert, Burton, Where Does the Trail Lead? illus. by Pinkney. S & S., 1991.
Kindergarten - Grade 4
On a summer day, a boy started a lone journey through nature. Though he was alone, yet he was very excited about his discoveries. later, he shared his adventures with members of his family.

Caines, Jeannette Franklin. Abby illus. by Steven Kellogg. Harper & Row, 1973.
Pre-School - Grade 3
Abby, an adopted child tries desperately, but in vain, to be accepted by his big brother, Kevin. Their mother helps to settle the problem.

*Daily Niki, Not Soo Fast, Songololo McElderry.
Kindergarten - Grade 4
Malusi, Songololo goes to the city with his grandmother, Gogo. In each others company, they enjoy the shopping trip.

*Hailey, Gail E. A Story -- A Story Antheneum.
Kindergarten - Grade 4
Anansi, the Spider man ascended the sky. He went to Nyame, the Sky God to buy some stories. A brilliantly illustrated African tale.

Johnson, Angela. Do Like Kyla illus. by James Johnson. Orchard Books, 1990.
Pre-school - Grade 2
Throughout the day, Kyla's sister imitates everything that Kyla does. In the evening, Kyla changes and imitates her younger sister instead. Large and beautiful illustrations.

Johnson, Dolores, What Will Mommy Do When I'm at School Macmillan, 1990.
Kindergarten - Grade 2
A little girl remembers how she spends her pre-school time with her mother. She worries that her mother will be lonely when she lives for school. Beautifully illustrated.

*Keats, Ezra Jack, Peter's Chair Harper.
Pre-school - Grade 1
Peter is jealous of his baby sister. So, he plans to run away with his favorite small chair, which his mother plans to give to her sister.

*Keats, Ezra Jack, Whistle for Willie Viking
Pre-school - Grade 1
Peter wants to know how to whistle, so that he can call his dog, Willie.

Lewin, Hugh, Jafta's Father illus. by Lisa Kopper. Carolrhoda Books, 1983.
Pre-school - Grade 3
Jafta recounts proudly the roles his father plays in his life. He laments missing these experiences whenever his father leaves home to work in the city during the winter. Large, imposing drawings emphasis the presence of a father in the family.

*McKissack, Patricia, Flossie and the Fox illus. by Rachel Isadora. Dial.
Kindergarten - Grade 4
On her way to deliver a basket of eggs to a neighboring farm, Flossie Finley meets a fox. She cleverly outsmarts the fox, which wants the eggs in the basket.

Recognition: School Library Journal Best Books of the Year.
Book Trust Children's Book of the Year

*Steptoe, John, Mufaro's Beautiful Daughters Lothrop, Lee & Shepard.
Kindergarten - Grade 4
Nyasha and Manyara, Mufaro's daughters are both beautifully, but very different in character. The prince is to choose one of them to marry, but she must first pass some secret tests. An excellently illustrated story based on South Africa landscape.

Awards: Caldecott Honor Book
Coretta Scott King Award
Horn Book Award

Stevenson, Robert Louis, My Shadow illus. by Ted Rand, Putman, 1990.
Pre-school - Grade 3
The poems focus on children at play in some parts of the world. When the children play, their shadows play with them. A barefooted African mother and her child look at their own shadows. An excellent symbol of human contacts and relationship with nature.

Stolz, Mary, Go Fish illus. by Pat Cummings. Harper Collins, 1991.
Grade 1 - Grade 2
Grandfather and Thomas are a family of two. Both of them and their cat, Rising lived together. They are not rich. They make a living by going fishing. A good example of one of traditional African family structure and relationship.

Yarborough, Camille, Cornrows illus. by Carole Byard, 1979.
Kindergarten - Grade 3
Great Grandma braids Mama's hair while narrating the African root of the cornrow hair style. Mama in turn braids the children's hair and plays hair name game with them. Appropriately describes the relationship among three family generations.

Also available on video.